



MATRICULATION PALI SELECTIONS

SECOND EDITION

(Reprint)

BOC.U.
10/33A

UNIVERSITY OF CALCUTTA
1948

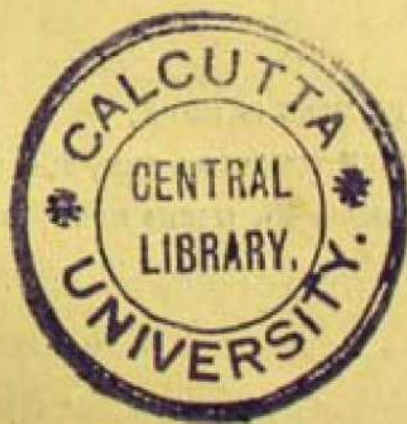
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CONTENTS

Prose

			Page
1. Mūlapariyāya-Jātaka	1
2. Vaṇṇupatha-Jātaka	4
3. Bāveru-Jātaka	7
4. Nakkhatta-Jātaka	...	...	8
5. Vānarinda-Jātaka	...	...	10
6. Laṭukika-Jātaka	...	...	12
7. Nigrodhamiga-Jātaka	...	...	15
8. Sammodamāna-Jātaka	...	...	20
9. Rājovāda Jātaka ...	...	...	22
10. Makhādeva and Nimi	...	...	25
11. Mahosadha's Judgment	...	...	27
12. Sāma-Jātaka	...	...	30
13. Vāsudeva and his Brothers	...	...	36
14. Mahāmaṅgala	...	...	43
15. Description of an Earthquake	...	...	45
16. Buddha's Visit to Kapilavatthu	...	...	46
17. Jīvaka Komārabhacca	...	...	49
18. Why Devadatta rebelled against Buddha	...	...	52
19. Ajātasattu and Buddha	...	...	54
20. How Buddha consoled Kisāgotamī	...	...	57
21. Quarrel between the Sākiyas and the Koliyas	...	...	59



			Page
22.	Annihilation of the Sākiyas	...	62
23.	Death of King Pasenadi	...	68
24.	Mahābodhi-Pūjā	...	71
25.	Rāja-paramparā	...	73
26.	Nigrodha-Sāmaṇera	...	75
27.	Conversion of Asoka	...	76
28.	Buddha's Parables:		
	The Mistress and the Maid-servant	...	79
	The Cowherd and the Cattle	...	81
29.	Dasa-Sikkhāpadam ...	...	83

Poetry

I. VERSES FROM THE KHUDDAKA-PĀṬHA :

1.	Maṅgalam	...	84
2.	Ratanattayam	...	85
3.	Peta-Dakkhiṇā	...	87
4.	Nidhi	...	88
5.	Mettā	...	89

II. VERSES FROM THE DHAMMAPADA :

1.	Sanantana Dhamma	...	90
2.	Appamāda	...	90
3.	Citta	...	91
4.	Puppha	...	91
5.	Taṇhā	...	92
6.	Nibbāna	...	93



CONTENTS

v

Page

7.	Magga	...	...	...	93
8.	Bhikkhu	...	...	...	94
9.	Brāhmaṇa	...	...	...	95
10.	Buddha's Udāna	...	...	...	96
11.	" Buddhāna Sāsanam "	...	...	...	96
12.	Buddha's Exhortation	...	...	...	97
13.	Miscellaneous	...	...	...	98

III. VERSES FROM OTHER TEXTS :

1.	The Chronicle of Gotama Buddha	...	...	100
2.	Nimirāja-cariyā	...	...	102
3.	Kapirāja-cariyā	...	...	103
4.	Bhaddekaratta	...	...	103
5.	Gāthās of Gayā-Kassapa	...	...	104
6.	Gāthās of Rāhula	...	...	104
7.	Aṅgulimāla's Udāna	...	...	105
8.	Gāthās of Mahāpajāpati Gotamī	...	...	106
9.	Gāthās of Anopamā	...	...	107
10.	Silānisamsa	...	...	108
11.	Vidhurovāda	...	...	109
12.	Description of a Hermitage	...	...	111
NOTES ...				115

PREFACE TO THE SECOND EDITION

The revised edition of the Matriculation Pali Selections has been prepared according to the requirements of the course as contemplated under the New Regulations of the University.

As regards the prose pieces, the Jātakas or Birth-stories of the Bodhisatta are placed, as they should be, in a chronological order of events and before the historical anecdotes relating to the last existence of the Buddha and to certain events that took place after the Master's demise. The Jātaka pieces are not from the Atīta-vatthu only, but they include some stories from the Paccuppanna-vatthu too, and in one instance the whole text of a Jātaka discourse has been reproduced in order to set out its full literary structure.

As for the poetry pieces, they have been conveniently arranged under three heads: Verses from the Khuddaka-pāṭha, Verses from the Dhammapada, and Verses from other Texts. Under the first head, select poems have been included, leaving out such portions of them as do not materially help the treatment of the theme. Under the second head, care has been taken so to select and re-group the stanzas of the Dhammapada as to make them more coherent as expressions of thought. And under the

third head are included certain easy pieces from other texts, only as specimens of different types of poetry that developed in Pali literature, canonical and classical. On the whole, the course may well be treated as preparatory to that prescribed for the Intermediate Examination.

Notes to all the pieces, together with short introductions to their sources, have been added by way of guidance to the teachers. They bear essentially upon the subject-matter, and not upon the details, which the learners are to work out at school.

MATRICULATION PALI SELECTIONS

PROSE

1. MŪLAPARIYĀYA-JĀTAKA

[1. Paccuppanna-vatthu]

“*Kālo ghasati bhūtāni*” ti. Idam Satthā Ukkatṭham
nissāya Subhaga-vane viharanto M ū l a p a r i y ā y a-
Suttantam ārabha kathesi.

5

Tadā kira pañcasatā brāhmaṇā tiṇṇam Vedānam
pāragū sāsane pabbajitvā tīṇi Piṭakāni uggaṇḍitvā
māna-mada-mattā hutvā “Sammā-sambuddho pi tīṇ’
eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante
kiṃ tassa amhehi nānā-karaṇan” ti Buddbupatṭhānam
na gacchanti, sama-satthā hutvā caranti. Ath’ ekadivasam
Satthā, tesu āgantvā attano santike nisinnesu, atṭhahī
bhūmīhi patimaṇḍetvā M ū l a p a r i y ā y a-Suttantam
kathesi. Te na kiñci sallakkhesum. Atha nesam etad
ahosi : “Mayam ‘amhehi sadisā paṇḍitā n’ atthī’ ti
mānam karoma, idāni pana na kiñci jānāma, Buddhehi
sadiso paṇḍito n’ atthi, aho Buddhagunā nāmā” ti. Te
tato patṭhāya nihata-mānā hutvā uddhata-dāṭhā viya sappā

10

15

- nibbisevanā jātā. Satthā Ukkatthāyaṃ yathābhirantaṃ viharitvā Vesālīṃ gantvā Gotamaka-cetiye G o t a m a k a Suttantaṃ nāma kathesi. Sahassī-lokadhātu-kampanam abosi. Taṃ sutvā te bhikkhū arabhattaṃ pāpuṇṇsu.
- 5 M ū l a p a r i y ā y a-Suttanta-pariyosāne pana, Satthari Ukkatthāya viharante yeva, bhikkhū dhamma-sabhāyaṃ kathaṃ samuṭṭhāpesuṃ : “Āvuso, aho Buddhānaṃ ānubhāvo, te nāma brāhmaṇa-pabbajitā tathā mānamadamattā Bhagavatā M ū l a p a r i y ā y a-desanāya nihata-
- 10 m ā n ā k a t ā” ti. Satthā āgantvā “kāya nu ’ttha bhikkhave etarahi kathāya sannisinnā” ti pucchitvā, “imāya nāmā” ti vutte, “na bhikkhave idān’ eva, pubbe pāhaṃ ime māna-paggahita-sire vicarante nihata-māne akāsiṃ yevā” ti vatvā atītaṃ āhari :

15

[2. Atīta-vatthu]

- Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente, Bodhisatto brāhmaṇa-kule nibbattitvā vaya-ppatto tiṇṇaṃ Vedānaṃ pāragū disā-pāmoḁkho ācariyo hutvā pañca māṇavaka-satāni mante vācesi. Te pañcasatā pi niṭṭhita-
- 20 sippā eippe anuyogaṃ datvā “yattakam amhe jānāma ācariyo pi tattakam eva, viseso n’atthī” ti māna-tṭhaddhā ācariyassa santikaṃ na gacchanti, vatta-paṭivattaṃ na karonti. Te ekadivasaṃ, ācariye badari-rukka-mūle nisinne, taṃ vañcetukāmā badari-rukkaṃ nakhena
- 25 ākoṭetvā “nissāro vāyaṃ rukko” ti āhaṃsu. Bodhisatto attano vañcana-bhāvaṃ ñatvā “antevāsikā, ekaṃ vo pañhaṃ pucchissāmi” ti āha. Te haṭṭha-tuṭṭhā

“vadetha, kathessāmā” ti. Ācariyo pañham pucchanto
paṭhamam gātham āha :

[3. Gāthā]

Kālo ghasati bhūtāni sabbān’ eva sah’ attanā,
yo ca kāla-ghaso bhūto sa bhūta-pacaniṃ pacī ti. 5

[4. Veyyākaraṇa]

[Tattha *kālo* ti purebhatta-kālo pi pacchābhatta-kālo pi ti evamādi ;
bhūtāni ti sattādhivacanam etam, na kālo bhūtānam camma-mamsādīni
luñcivā khādati, api ca kho tesam āyu-vaṇṇa-balāni khepento yobbaññam
maddanto ārogyam vināsento *ghasati* khādati ti vuccati, evam ghasanto ca 10
na kiñci vajjeti, *sabbān’* eva ghasati, na kevalaṇ ca bhūtān’ eva api ca kho
sah’ attanā attānam pi ghasati, purebhattakālo pacchābhattakālam na
pāpuṇāti, esa nayo pacchābhattakālādīsu ; *yo ca kālaghaso bhūto* ti khīṇā-
savass’ etam adhvācanam, so hi ariyamaggena āyatim paṭisandhikālam
khepetvā khāditvā tṭhitattā *kālaghaso bhūto* ti vuccati ; *sa bhūtapacaniṃ* 15
pacī ti yāyam taṇhā apāyesu bhūte pacati tam ñāṇaggīṇā *pacī*, dahi,
bhasmam akāsi, tena *bhūtapacaniṃ pacī* ti vuccati ; ‘pajātikin’ ti pi pāṭho,
jātikiṃ nibbattikin ti attho.]

Imam pañham sutvā māṇavesu eko pi jānitum
samattho nāhosi. Atha ne Bodhisatto “mā kho tumhe 20
‘ayam pañho tīsu Vedesu atthī’ ti saññam akattha, tumhe
yam aham jānāmi tam sabbam jānāmā ti maññamānā
badarirukkha-sadisam karottha, mama tumhehi aññātassa
bahuno jānana-bhāvam na jānātha, gacchatha, sattame
divase kālam dammi, ettakena kālen’ imam pañham 25
cintethā” ti. Te Bodhisattam vanditvā attano attano
yasana-tṭhānam gantvā sattāham cintetvā pi pañhassa
n’ eva antam na koṭim passimsu. Te sattame divase
ācariyassa santikam gantvā vanditvā nisīditvā, “kiṃ

bhadra-mukhā jānittha pañhan'' ti vutte, ''na jānāmā''
ti vadim̐su. Puna Bodhisatto te garahamāno dutiyam
gātham āha :

[3 a. Gāthā]

5 Babūni narasīsāni lomasāni brahāni ca
gīvāsu paṭimukkāni, kocid ev' ettha kaṇṇavā ti.

[4 a. Veyyākaraṇa]

[Tass' attho : bahūni narāṇam sīsāni dissanti sabhāni ca tāni
lomasāni, sabbāni mahantāni, gīvāsu yeva t̐hapitāni, na tālaphalam viya
10 hattbena gahitāni, n' atthi tesam imehi dhammehi nānākaromaṃ, ettha
pana kocid eva kaṇṇavā ti attānaṃ sandhāyāha, kaṇṇavā ti paññavā,
kaṇṇa-chiddam pana na kassaci n' atthi.]

Iti te māṇavake ''kaṇṇa-chidda-mattam eva tumbākam
bālānaṃ atthi, na paññā'' ti garahitvā pañham vissajjesi.
15 Te sutvā ''aho ācariyā nāma mahantā'' ti khamāpetvā
nihatamānā Bodhisattam upaṭṭhahim̐su.

[5. Samodhāna]

[Satthā imaṃ desanaṃ āharitvā jātakam samodhānesi : ''tadā
pañcasatā māṇavakā ime bhikkhū abesum, ācariyo pana abam evā'' ti.]

2. VAṆṆUPATHA-JĀTAKA

Atīte Kāsi-raṭṭhe Bārāṇasiyam Brahmadatte rajjam
kārente, Bodhisatto satthavāha-kule paṭisandhim gahetvā
vayappatto pañcahi sakataṣatehi vaṇijjam karonto vicarati.
So ekadā satṭhi-yojanikaṃ maru-kantāram paṭipajji.
25 Tasmim̐ kantāre sukhuma-vālikā muṭṭhinā gahitā hatthe
na tiṭṭhati, suriyuggamanato paṭṭhāya aṅgāra-rāsi viya

unhā hoti, na sakkā akkamitum ; tasmā taṃ paṭipajjantā
 dārūdaka-tela-taṇḍulādīni sakatehi ādāya rattim eva
 gantvā aruṇuggamane sakatāni parivattam katvā
 matthake maṇḍapam kāretvā kālass' eva āhāra-kiccam
 niṭṭhāpetvā chāyāya nisinnā divasam kbepetvā, attham 5
 gate suriye, sāyamāsam bhuñjitvā, bhūmiyā sītalāya
 jātāya, sakatāni yojetvā gaccbanti ; samudda-gamana-
 sadisam eva gamanam hoti, thala-niyāmako nāma
 laddhum vaṭṭati, so tāraka-saṇṇāya sattham tāreti. So
 pi satthavāho tasmim kāle iminā va niyāmena tam 10
 kantāram gacchanto ekūnasatṭhi-yojanāni gantvā “idāni
 ekaratten' eva marukantārā nikkhamanam bhavissatī”
 ti sāyamāsam bhuñjitvā sabbam dārūdakam kbepetvā
 sakatāni yojetvā pāyāsi. Niyāmako purima-sakate
 āsandim santharāpetvā ākāse tārakā olokento “ito 15
 pājethā” ti vadamāno nipajji.

So dīgham addhānam aniddāyana-bhāvena kilanto
 niddam okkami, goṇe nivattitvā āgata-maggam eva
 gaṇhante na aṇṇāsi. Goṇā sabbarattim agamaṃsu.
 Niyāmako aruṇuggamana-velāya pabuddho nakkhattam 20
 oloketvā “sakatāni nivattetha nivattethā” ti āha.
 Sakatāni nivattetvā paṭipātim karontānam yeva aruṇo
 uggamano. Manussā “hiyyo amhākam niviṭṭha-
 khandhāvāra-tṭhānam ev' etam, dārūdakam pi no
 khīṇam, idāni 'mhā natṭhā” ti sakatāni mocetvā pari- 25
 vattiakena ṭhapetvā matthake maṇḍapam katvā attano
 attano sakatassa heṭṭhā anusocantā nipajjimsu.

Bodhisatto “mayi viriyam ossajante sabbe vinassi-
 ssantī ti pāto sītala-velāyam eva āhiṇḍanto ekam dabba-

- tiṇa-gacchaṃ disvā “imāni tiṇāni heṭṭhā udaka-sinehena
 utṭhitāni bhavissantī” ti cintetvā kuddālaṃ gāhāpetvā taṃ
 padesaṃ khaṇāpesi. Saṭṭhi-hattha-tṭhānaṃ khaṇiṃsu.
 Ettakaṃ tṭhānaṃ khaṇitvā paharantānaṃ kuddālo heṭṭhā
 5 pāsāṇe paṭihaññi, pahaṭamatte sabbe viriyam ossajiṃsu.
 Bodhisatto pana “imassa pāsāṇassa heṭṭhā udakena
 bhavitabban” ti otaritvā pāsāṇe tṭhito onamitvā sotam
 odahitvā saddaṃ āvajjeto heṭṭhā udakassa pavattana-
 saddaṃ sutvā uttaritvā cūlupaṭṭhākam āha : “tāta, tava
 10 viriye ossaṭṭhe sabbe vinassissāma, tvaṃ viriyam apossa-
 jitvā imam ayakūṭaṃ gahetvā āvāṭaṃ otaritvā etasmiṃ
 pāsāṇe pahāraṃ dehi” ti. So tassa vacanaṃ sampaṭi-
 cchitvā, sabbesu viriyam ossajitvā tṭhitesu pi, viriyam
 anossajanto otaritvā pāsāṇe pahāraṃ adāsi. Pāsāṇo
 15 majjhe bhijjitvā heṭṭhā patitvā sotam sannirumhitvā
 aṭṭhāsi. Tālakkhandha-ppamāṇā udaka-vaṭṭi uggañchi.
 Sabbe pāṇīyaṃ pivitvā nahāyiṃsu. Atirekāni akkha-
 yugādīni phāletvā yāgu-bhattaṃ pacitvā bhuñjitvā goṇe
 ca bhojetvā, suriye atthaṃ gate, udakāvāṭa-samīpe
 20 dhajaṃ bandhitvā icchita-tṭhānaṃ agamiṃsu. Te tattha
 bhaṇḍaṃ vikkiniṭvā dviguṇaṃ catugguṇaṃ bhogaṃ
 labhitvā attano vasana-tṭhānaṃ eva agamiṃsu. Te
 tattha yāvatāyukaṃ tṭhatvā yathā-kammaṃ gatā.
 Bodhisatto pi dānādīni puñṇāni katvā yathā-kammaṃ
 25 eva gato.

[Sammāsambuddho imaṃ dhamma-desanaṃ kathetvā abhisambuddho
 va imaṃ gāthaṃ kathesi :

Akilāsuno vaṇṇupatthe khaṇantā | udaṅgaṇe tattha papaṃ avindum,
 evaṃ muni viriya-balūpapanno | akilāsu vinde hadayassa santin ti.]

3. BĀVERU-JĀTAKA

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rājjaṃ kārente,
Bodhisatto mora-yoniyāṃ nibbattitvā vuddhim anvāya
sobhaggappatto araṇṇhe vicari. Tadā ekacce vāṇijā
disākākaṃ gahetvā nāvāya Bāveru-raṭṭhaṃ agamaṃsu. 5

Tasmim kira kāle Bāveru-raṭṭhe sakunā nāma n'atthi.
Āgatāgatā raṭṭha-vāsino taṃ kūpagge nisinnaṃ disvā
“passath' imassa chavi-vaṇṇaṃ gala-pariyosānaṃ
mukha-tuṇḍakaṃ maṇigūla-sadisāni akkhinī” ti kākam
eva pasamsitvā te vāṇijake āhaṃsu : “Imaṃ, ayyo, 10
sakunaṃ amhākaṃ detha, amhākaṃ hi iminā attho,
tumhe attano raṭṭhe aññaṃ labhissathā” ti.—“Tena
hi mūlena gaṇhathā” ti.—“Kahāpaṇena no dethā”
ti.—“Na demā” ti. Anupubbena vaddhetvā, “satena
dethā” ti vutte, “amhākaṃ esa bahūpakāro, tumhehi 15
pana saddhim mettī hotū” ti kahāpaṇa-sataṃ gahetvā
adaṃsu. Te taṃ gahetvā suvaṇṇa-paṇjare pakkhipitvā
nānappakārena maccha-maṃsena c'eva phalāphalena ca
paṭijaggimṃsu. Aññesaṃ sakunānaṃ avijjamāna-ṭṭhāne
dasahi asaddhammehi samannāgato kāko lābhagga- 20
yasagga-ppatto ahosi.

Punavāre te vāṇijā ekaṃ mayūra-rājānaṃ gahetvā
yathā accharā-saddena vassati paṇippahāra-saddena
naccati evaṃ sikkhāpetvā Bāveru-raṭṭhaṃ agamaṃsu.
So mahājane sannipatite nāvāya dbure ṭhatvā pakkhe 25
vidhūnitvā madhura-ssaraṃ nicchāretvā nacci. Manussā
taṃ disvā somanassajātā “etaṃ, ayyo, sobhagga-
ppattaṃ susikkhita-sakunārājānaṃ amhākaṃ dethā”

ti āhaṃsu.—“Amhehi paṭhamam kāko ānīto tam
gaṇhittha, idāni etam morarājānam ānayimha, etam pi
yācatha, tumhākam raṭṭhe sakunaṃ nāma gahetvā
āgantum na sakkā” ti.—“Hotu, ayyo, attano raṭṭhe
5 aññaṃ labhissatha, imaṃ no dethā” ti mūlam
vaḍḍhetvā sahasena gaṇhimsu.

Atha naṃ sattaratana-vicitte pañjare ṭhapetvā
maccha-maṃsa-phalāphalehi c’eva madhu-lāja-sakkharā-
pānakādīhi ca paṭijaggiṃsu. Mayūra-rājā lābhagga-
10 yasagga-ppatto jāto. Tassāgata-kālato paṭṭhāya kākassa
lābha-sakkāro parihāyi, koci nam oloketum pi na icchi.
Kāko khādaniya-bhojanīyam alabhamāno “kā-kā” ti
vassanto gantvā ukkāra-bhūmiyam otari.

Adassanena morassa sikhino mañjubhāṇino
15 kākam tattha apūjesum maṃsena ca phalena ca.
Yadā ca sara-sampanno moro Bāverum āgamā,
atha lābho ca sakkāro vāyasassa abāyatha.
Yāva n’uppajjati Buddho dhamma-rājā pabhaṅkaro,
tāva aññe apūjesum puthū samaṇa-brāhmaṇe.
20 Yadā ca sarasampanno Buddho dhammam adesayi,
atha lābho ca sakkāro titthiyānam ahāyathā ti.

4. NAKKHATTA-JĀTAKA

Atīte Bārāṇasiyam Brahmadaṭṭe rajjam kārente,
nagaravāsino janapadavāsīnam dhītaram vāretvā divasaṃ
25 ṭhapetvā attano kulūpakam Ājīvikam pucchimsu:

“Bhante, ajja amhākam ekā maṅgala-kiriyā, sobhanam
nu kho nakkhattan” ti. So “ime attano ruciyā
divasaṃ ṭhapetvā idāni maṃ pucchantī” ti kujjhivā,
“ajja nesam maṅgalantarāyaṃ karissāmī” ti
cintetvā, “ajja asobhanam nakkhattam, sace karotha 5
mahāvināsaṃ pāpuṇissathā” ti āha. Te tassa sadda-
hitvā nāgamimṃsu. Janapadavāsino tesam anāgamanam
ñatvā “te ajja divasaṃ ṭhapetvā pi na āgatā, kin
no tehi” ti aññesaṃ dhītaram adamsu.

Nagaravāsino punadivase āgantvā dārikam yācimṃsu. 10
Janapadavāsino “tumhe nagaravāsino nāma chinna-
hīrikā gahapatikā, divasaṃ ṭhapetvā dārikam na gaṇ-
hittha, mayam tumhākam anāgamanabhāvena aññesaṃ
adamhā” ti.—“Mayam Ājīvikam paṭipucchitvā ‘nak-
khattam na sobhanan’ ti nāgatā, detha no dārikan” 15
ti.—“Amhehi tumhākam anāgamanabhāvena aññesaṃ
dinnā, idāni dinnadārikam katham puna ānessāmā” ti.

Evam tesu añña-m-aññaṃ kalahaṃ karontesu, eko
nagaravāsi-paṇḍitapuriso ekena kaṃmena janapadam
gato. Tesam nagaravāsinaṃ “mayam Ājīvikam 20
pucchitvā nakkhattassa asobhanabhāvena nāgatā” ti
kathentānam sutvā, “nakkhattena ko attho, nanu
dārikāya laddhabhāvo va nakkhattan” ti vatvā imaṃ
gātham āha :

Nakkhattam paṭimānentam attho bālam upaccagā, 25
attho atthassa nakkhattam kiṃ karissanti tārakā ti.

Nagaravāsino kalahaṃ katvā dārikam alabbhitvā va
agamamsu.

5. VĀNARINDA-JĀTAKA

Atite Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārente,
 Bodhisatto kapi-yoniyā nibbattitvā vuddhim anvāya
 assapota-ppamāṇo thāma-sampanno ekacaro hutvā nadītīre
 5 viharati. Tassā pana nadiyā vemajjhe eko dīpako nāna-
 ppakārehi amba-panasādīhi phala-rukkehi sampanno.
 Bodhisatto nāgabalo thāmasampanno nadiyā orima-tīrato
 uppatitvā—dīpakassa orato nadīmajjhe eko piṭṭhi-pāsāṇo
 atthi—tasmim nīpatati, tato uppatitvā tasmim dīpake
 10 patati. Tattha nānappakārāni phalāni khāditvā sāyaṃ
 ten'eva upāyena paccāgantvā attano vasanaṭṭhāne vasitvā
 punadivase pi tath' eva karoti. Iminā niyāmena tattha
 vāsaṃ kappeti.

Tasmim pana kāle eko kumbhīlo sa-pajāpatiko tassā
 15 nadiyā vasati. Tassa sā bhariyā Bodhisattam aparā-
 param gacchantam disvā Bodhisattassa hadaya-maṃse
 dohaḷam uppādetvā kumbhīlam āha : “ Mayhaṃ kho,
 ayya, imassa vānarindassa hadaya-maṃse dohaḷo
 uppanno ” ti. Kumbhīlo “ sādhu hoti, lacchaṃ ” ti
 20 vatvā “ ajja taṃ sāyaṃ dīpakato āgacchantam eva gaṇ-
 hissāmī ” ti gantvā piṭṭhi-pāsāṇe nīpajji.

Bodhisatto divasaṃ caritvā sāyaṇha-samaye dīpake
 ṭhito va pāsāṇam oloketvā “ ayaṃ pāsāṇo idāni uccataro
 khāyati, kin nu kāraṇaṃ ” ti cintesi. Tassa kira udaka-
 25 ppamāṇaṇ ca pāsāṇa-ppamāṇaṇ ca su-vavatthāpitam eva.
 Ten' assa etad ahosi : “ Ajja imissā nadiyā udakaṃ
 n'eva hāyati na vaḍḍhati, atha ca panāyaṃ pāsāṇo mahā

huvā paññāyati, kacci nu kho ettha mayhaṃ gahaṇa-
tthāya kumbhīlo nipanno” ti. So “vīmaṃsāmi tāva
nan” ti tatth’ eva tathā pāsāṇena saddhiṃ kathento
viya “bho pāsāṇā” ti vatvā paṭivacanam alabhanto
yāva-tatiyaṃ “pāsāṇā” ti āha. Puna pi naṃ vānaro 5
“kiṃ, bho pāsāṇa, ajja mayhaṃ paṭivacanam na desī”
ti āha.

Kumbhīlo “addhā aññesu divasesu ayam pāsāno
vānarindassa paṭivacanam adāsi, dassāmi dāni assa
paṭivacanan” ti cintetvā, “kiṃ, bho vānarindā” ti 10
āha.—“Ko ’si tvaṃ” ti.—“Ahaṃ kumbhīlo” ti.—
“Kimattham ettha nipanno ’sī” ti.—“Tava hadaya-
maṃsaṃ patthayamāno” ti. Bodhisatto cintesi : “Añño
me gamanamaggo n’atthi, ajja mayā esa kumbhīlo
vañcetaḥ” ti. Atha naṃ evaṃ āha : “Samma 15
kumbhīla, ahaṃ attānaṃ tuyhaṃ paricajissāmi, tvaṃ
mukhaṃ vivaritvā maṃ tava santikaṃ āgatakāle
gaṇhāhī” ti.

Kumbhīlānaṃ hi mukhavivaṭe akkhīni nimīlanti.
So taṃ kāraṇaṃ asallakkhetvā mukhaṃ vivari, ath’ assa 20
akkhīni pithīyimsu. So mukhaṃ vivaritvā akkhīni
nimīletvā nipajji. Bodhisatto tathābhāvaṃ ñatvā dīpakā
uppatito gantvā kumbhīlassa matthakam akkamitvā
tato uppatito vijjullatā viya vijjotamāno paratīre aṭṭhāsi.

Kumbhīlo taṃ acchariyaṃ disvā “iminā vānarindena 25
ati-accherakaṃ katan” ti cintetvā, “bho vānarinda,
imasmaṃ loke catūhi dhammehi samannāgato puggalo
paccāmitte abhibhavati, te sabbe pi tuyhaṃ abbhantare
atthi, maññe” ti vatvā imaṃ gātham āha :

Yass' ete caturo dhammā, vānarinda. yathā tava—
saccam dhammo dhiti cāgo—ditṭham so ativattatī ti.

Evam kumbhilo Bodhisattam pasamsitvā attano
vasanaṭṭhānam gato.

5

6. LAṬUKIKA-JĀTAKA

[*Vandāmi taṃ kuṇjara saṭṭhihāyanaṃ* ti. Idam Saṭthā Veluvane
viharanto Devadattam ārabbhā kathesi. Ekasmim hi divase dhamma-
sabbāyaṃ katham samuṭṭhāpesuṃ : “āvuso Devadatto kakkhalo pharuso
sāhasiko, sattesu karuṇāmettakam pi 'ssa n' atthi ” ti. Saṭthā āgantvā
10 “kāya nu 'ttha bhikkhave etarahi kathāya sannisinā ” ti pucchitvā,
“ imāya nāmā ” ti vutte, na bhikkhave idān' eva pubbe p' esa nikkaruṇo
yevā ” ti vatvā atītam āhari.]

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente,
Bodhisatto haṭṭhi-yoniyam nibbattitvā vayappatto pāsādi-
15 ko mahākāyo asītisahassa-vāraṇaparivāro yūthapati hutvā
Himavanta-padese vihāsi. Tadā ekā laṭukikā sakunikā
haṭṭhinam vicaraṇaṭṭhāne aṇḍāni nikkhipi. Tāni
pariṇatāni bhinditvā sakuṇa-potakā nikkhamiṃsu. Tesu
avirūḷha-pakkhesu uppatitum asakkontesu yeva Mahā-
20 satto asītisahassa-vāraṇaparivuto gocarāya caranto taṃ
padesam sampatto. Taṃ disvā laṭukikā cintesi : “ Ayam
haṭṭhirājā mama potake madditvā māressati. handa
nam puttakāṇam parittānaṭṭhāya dhammikaṃ rakkham
yācāmī ” ti. Sā ubbo pakkhe ekato katvā tassa purato
25 ṭhatvā paṭhamam gātham āhu :

Vandāmi taṃ, kuñjara, saṭṭhihāyanam
āraññakam yūthapatim yasassim,
pakkhehi taṃ pañjalikam karomi :
mā me vadhī puttake dubbalāyā ti.

Malāsatto ‘‘ mā cintayi laṭukike, aban te puttake 5
rakkhissan’’ ti sakuna-potakānam upari gantvā, asītiyā
hatthisabassesu gatesu, laṭukikam āmantetvā ‘‘ amhākam
pacchato eko ekacārīka-hatthi āgacchati, so amhākam
vacanam na karissati, tasmim āgate tam pi yācitvā
puttakānam sotthibhāvam kareyyāsī’’ ti vatvā pakkāmi. 10
Sā pi tassa paccuggamanam katvā ubhohi pakkhehi
añjalim katvā dutiyam gātham āha :

Vandāmi taṃ, kuñjara, ekacārīm
āraññakam pabbata-sānu-gocaram,
pakkhehi taṃ pañjalikam karomi : 15
mā me vadhī puttake dubbalāyā ti.

So tassa vacanam sutvā tatiyam gātham āha :

Vadhissāmi te, laṭukike, puttakāni,
kim me tuvaṃ kāhasi dubbalāsi,
satam sahaṣṣāni pi tādisīnam 20
vāmena pādena papothayeyyan ti.

Evañ ca pana vatvā so tassa puttake pādena sam-
cunnetvā nadanto pakkāmi. Laṭukikā rukkhasākhāya
nisīditvā ‘‘ idāni tvaṃ nadanto gaccha, katipāhen’ eva
me kiriyaṃ passissasi, kāyabalato nāṇabalassa mahanta- 25

tarabbhāvaṃ na jānāsi, bho jānāpessāmi tan'' ti taṃ
santajjayamānā catutthaṃ gātham āha :

Na h' eva sabbattha balena kiccaṃ,
balaṃ hi bālassa vadhāya hoti :
5 karissāmi te, nāgarāja, anattthaṃ,
yo me vadbī puttake dubbalāyā ti.

Evam vatvā katipāham ekaṃ kākam upaṭṭhahitvā,
tena tuṭṭhena '' kin te karomī'' ti vuttā, '' sāmi,
aññaṃ kātappaṃ n' atthi, etassa pana ekacāri-vāraṇassa
10 tuṇḍena pabaritvā tumhehi akkhīni bhinnāni paccā-
simsāmi'' ti āha. Sā, tena '' sādhu'' ti sampaticchite,
ekaṃ nīlamakkhikam upaṭṭhahi, tāya pi '' kin te
karomī'' ti vuttā, '' iminā kākena ekacāri-vāraṇassa
akkhīsu bhinnesu, tumhehi tattha āsāṭikam pātitaṃ
15 icchāmi'' ti vatvā, tāya pi '' sādhu'' ti vutte, ekaṃ
maṇḍūkam upaṭṭhahitvā, tena '' kiṃ karomī'' ti vuttā,
'' yadā esa ekacāri-vāraṇo andho hutvā pāṇiyam pariyesati
tadā pabbatamatthake ṭhitā saddaṃ katvā, etasmim
pabbatamatthakam abhirūḷhe, otaritvā papāte saddaṃ
20 kareyyātha, ettakam ahaṃ tumbhākaṃ santikā paccāsiṃ-
sāmi'' ti āha. So pi tassā vacanaṃ sutvā '' sādhu''
ti sampaticchi.

Ath' ekadivasam kāko vāraṇassa dve pi akkhīni
tuṇḍena bhindi, makkhikā āsāṭikam pātesi. So puḷavehi
25 khajjanto vedanamatto pipāsāya abhibhūto pāṇiyam
pariyesamāno vicari. Tasmim kāle maṇḍūko pabbata-
matthake ṭhatvā saddaṃ akāsi. Vāraṇo '' ettha pāṇiyam
bhavissatī'' ti pabbatam abhirūhi. Atha maṇḍūko

otaritvā papāte t̥hatvā saddam akāsi. Vāraṇo “ettha
pānīyaṃ bhavissatī” ti papātābhimukho gacchanto
pavaṭṭetvā pabbatapāde patitvā jīvitakkhayaṃ pāpuṇi.
Laṭukikā tassa matabbhāvaṃ ñatvā “diṭṭhā me paccā-
mittassa piṭṭhī” ti haṭṭhatuṭṭhā tassa kbandhe caṃ- 5
kamitvā yathākammaṃ gatā.

[Satthā “na bhikkhave kenaci saddhiṃ veraṃ nāma kātābbaṃ,
evaṃ-balasampannaṃ nāma vāraṇaṃ ime cattāro janā ekato hutvā
jīvitakkhayaṃ pāpesun” ti—

Kākaṇ ca passa laṭukikaṃ maṇḍūkaṃ nīlamakkhikaṃ, 10
ete nāgaṃ aghātesuṃ, passa verassa verinaṃ;
tasmā hi veraṃ na kayrātha api yena ca kenaci ti

imam abhisambuddha-gāthaṃ vatvā jātakaṃ samodhānesi : “Tadā
ekacāri-hatthi Devadatto ahosi, yūthapati pana aham evā” ti.]

7. NIGRODHAMIGA-JĀTAKA

15

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārayamāne,
Bodhisatto miga-yoniyam paṭisandhiṃ gaṇhi. So mātu
kucchito nikkhanto suvaṇṇavaṇṇo ahosi, akkhīni c'
assa maṇigūḷa-sadisāni abesuṃ, siṅgāni rajatavaṇṇāni,
mukhaṃ ratta-kambalapuñja-vaṇṇaṃ, haṭṭhapāda-pari- 20
yantā lākhā-parikammakatā viya, vāḷadbī camarassa viya
ahosi, sarīraṃ paṇ'assa mahantaṃ assapotaka-ppamāṇaṃ
ahosi. So pañcasata-migaparivāro araṇṇe vāsaṃ kappesi
nāmena Nigrodha-migarājā nāma. Avidūre paṇ'assa
araṇṇo pi pañcasata-migaparivāro Sākhāmiṃ nāma vasati, 25
so pi suvaṇṇavaṇṇo va ahosi.

- 'Tena samayena Bārāṇasirājā migavadha-pasuto hoti,
 vinā maṃsena na bhuñjati, manussānaṃ kamma-cchedaṃ
 katvā sabbe negama-jānapade sannipādetvā devasikaṃ
 migavaṃ gacchati. Manussā cintesum: "Ayaṃ rājā
 5 ambhākaṃ kamma-cchedaṃ karoti, yaṃ nūna mayam
 uyyāne migānaṃ nivāpaṃ vapitvā pāṇiyaṃ sampādetvā
 bahumige uyyāne pavesetvā dvāraṃ bandhitvā rañño
 niyyādemā" ti te sabbe uyyāne nivāpa-tiṇaṃ ropetvā
 10 udakaṃ sampādetvā dvāraṃ yojāpetvā nāgare ādāya
 muggarādi-nānāvudha-hatthā araññaṃ pavisitvā mige
 pariyesamānā "majjhe t̥hite mige gaṇhissāmā" ti yojana-
 mattaṃ t̥hānaṃ parikkhipitvā saṃkhipamānā Nigrodha-
 miga-Sākhāmigānaṃ vasanaṭṭhānaṃ majjhe katvā
 15 parikkhipim̐su. Atha naṃ migagaṇaṃ disvā rukkha-
 gumbhādayo ca bhūmiñ ca muggarehi paharantā miga-
 gaṇaṃ gahanaṭṭhānato nībaritvā asi-satti-dbanu-ādini
 āvudhāni uggiritvā mahānādaṃ nadantā naṃ miga-
 gaṇaṃ uyyānaṃ pavesetvā dvāraṃ pidhāya rājānaṃ uḷa-
 saṃkamaṃ itvā, "deva, nibaddhaṃ migavaṃ gacchanta
 20 ambhākaṃ kammaṃ nāsetha, amhehi araññaṃ mige
 ānetvā tumbhākaṃ uyyānaṃ pūritaṃ, ito paṭṭhāya tesam
 maṃsaṃ khādathā" ti rājānaṃ āpucchitvā pakkamim̐su.

- Rājā tesam vacanaṃ sutvā uyyānaṃ gantvā mige
 olokento dve suvaṇṇamige disvā tesam abhayaṃ adāsi.
 25 'Tato paṭṭhāya pana kadāci sāmāṃ gantvā ekamigaṃ
 vijjhāya āneti, kadāci 'ssa bhaddakārako gantvā vijjhāya
 āharati. Migā dhanuṃ disvā va maraṇabhayaena tajjitā
 palāyanti, dve tayo pabāre labhitvā kilamanti pi, gilānā
 pi honti, maraṇaṃ pi pāpuṇanti. Migagaṇo taṃ

pavattim Bodhisattassa ārocesi So Sākhāṃ pakkosāpetvā
 āha: “Samma, bahū migā nassanti; ekamsena maritabbe
 sati, ito paṭṭhāya mā kaṇḍena migā vijjhantu, dhamma-
 gaṇḍika-tṭhāne migānaṃ vāro hotu; ekadivasam mama
 parisāya vāro pāpuṇātu, ekadivasam tava parisāya vāro 5
 pāpuṇātu; vārappatto migo gantvā dhamma-gaṇḍikāya
 sisam ṭhapetvā nipajjatu; evaṃ sante migā vaṇitā na
 bhavissantī” ti. So “sādbū” ti sampaṭicchī. Tato
 paṭṭhāya vārappatto va migo gantvā dhamma-gaṇḍikāya
 gīvaṃ ṭhapetvā nipajjati. Bhatta-kārako āgantvā tattha 10
 nipannakam eva gahetvā gacchati.

Ath’ ekadivasam Sākhāmigassa parisāya ekissā
 gabbhinī-migiyā vāro pāpuṇi. Sā Sākhāṃ upasamkamitvā
 “sāmi, ahaṃ pi gabbhinī, puttakaṃ vijāyitvā dve janā
 vāraṃ gamissāma, mayhaṃ vāraṃ atikkamehī” ti āha. 15
 So “na sakkā tava vāraṃ aññesaṃ pāpetum, tvam eva
 tuyhaṃ pattam jānissasi, gacchāhī” ti āha. Sā tassa
 santikā anuggahaṃ alabhamānā Bodhisattam upasaṃ-
 kamitvā tam attham ārocesi. So tassā vacanaṃ sutvā
 “hotu, gaccha tvam, ahaṃ te vāraṃ atikkamessāmī” ti 20
 sayam gantvā dhamma-gaṇḍikāya sisam katvā nipajji.
 Bhatta-kārako tam disvā “laddhābhayo migarājā
 gaṇḍikāya nipanno, kin nu kāraṇaṃ” ti vegena gantvā
 rañño ārocesi.

Rājā tāvad eva ratthaṃ āruya mahantena parivārena 25
 āgantvā Bodhisattam disvā āha: “Samma migarāja,
 nanu mayā tuyhaṃ abhayaṃ dinnam, kasmā tvam idha
 nipanno” ti.—“Mahārāja, gabbhinī migā āgantvā
 ‘mama vāro aññassa pāpehī’ ti āha, na sakkā kho pana

- mayā ekassa maraṇa-dukkhaṃ aññassa upari pakkipitum,
svāham attano jīvitam tassā datvā tassā santakam
maraṇam gahetvā idha nipanno, mā aññam kiñci
āsamkittha mahārājā ” ti. Rājā āha : “ Sāmi suvaṇṇa-
5 migarāja, mayā tādiso khanti-mettānuddaya-sampanno
manussesu pi na diṭṭha-pubbo, tena te pasanno ’smi ;
uṭṭhehi, tuyhañ ca tassā ca abhayam dammī ” ti.—
“ Dvīhi abhaye laddhe, avasesā kiṃ karissantī narindā ”
ti.—“ Avasesānam pi abhayam dammi, sāmī ” ti.—
10 “ Mahārāja, evam pi uyyāne yeva migā abhayam
labhissantī, sesā kiṃ karissantī ” ti.—“ Etesam pi
abhayam dammi, sāmī ” ti.—“ Mahārāja, migā tāva
abhayam labhantu, sesā catuppadā kiṃ karissantī ” ti.—
“ Etesam pi abhayam dammi, sāmī ” ti.—“ Mahārāja,
15 catuppadā tāva abhayam labhantu, dvijagaṇā kiṃ
karissantī ” ti.—“ Etesam pi dammi, sāmī ” ti.—
“ Mahārāja, dvijagaṇā tāva abhayam labhissantī, udaye
vasantā macchā kiṃ karissantī ” ti.—“ Etesam pi
abhayam dammi, sāmī ” ti.
- 20 Evam Mahāsatto rājānam sabbasattānam abhayam
yācitvā uṭṭhāya rājānam pañcasu sīlesu paṭiṭṭhāpetvā
“ dhammam cara mahārāja, mātāpitusu puttadhītāsu
brāhmaṇa-gaḥapatikesu negamajānapadesu dhammam
caranto samam caranto kāyassa bhedā sugatim saggaṃ
25 lokam gamissasī ” ti rañño Buddhahitāya dhammam
desetvā katipābam uyyāne vasitvā rañño ovādam datvā
migagaṇaparivuto araññam pāvisi.

Sā pi kho migadhenu pupphakaṇikāsadisam puttam
vijāyi. So kilamāno Sākbamigassa santikam gacchati.

Atha naṃ mātā tassa santikaṃ gacchantam disvā “putta,
ito paṭṭhāya mā etassa santikaṃ gaccha, Nigrodhass’ eva
santikaṃ gaccheyyāsī” ti ovadantī imam gātham āha :

Nigrodham eva seveyya, na Sākham upasaṃvase,
Nigrodhasmiṃ matam seyyo yañ ce Sākhasmiṃ 5
jīvitā ti.

Tato paṭṭhāya ca pana abhaya-laddhakā migā manus-
sānam sassāni khādanti. Manussā “laddhābhayā ime
migā” ti paharituṃ vā palāpetuṃ vā na visahanti. Te
rājaṅgaṇe sannipatitvā rañño tam attham ārocesuṃ. 10
Rājā “mayā pasannena Nigrodhamiga-varassa varo
dinno; ahaṃ rajjam jaheyyam, na ca tam paṭiññam;
gacchatha, na koci mama vijite mige paharituṃ labhati”
ti. Nigrodhamigo tam pavattiṃ sutvā migagaṇam
sannipātāpetvā “ito paṭṭhāya paresam sassam khādituṃ 15
na labhathā” ti mige vāretvā manussānam ārocāpesi:
“Ito paṭṭhāya sassakāraka-manussā sassa-rakkhanattham
vatim mā karontu, khettaṃ pana āvijjhivā paṇṇa-saññaṃ
bandhantū” ti. Tato paṭṭhāya kira khettesu paṇṇa-
bandhana-saññaṃ udapādi, tato paṭṭhāya paṇṇa-saññaṃ 20
atikkamanaka-migo nāma n’ atthi,—ayaṃ kira nesam
Bodhisattato laddha-ovādo.

Evam migagaṇam ovaditvā Bodhisatto yāvatāyukam
ṭhatvā saddhiṃ migeḥi yathākammaṃ gato. Rājā pi
Bodhisattassa ovāde ṭhatvā puññāni katvā yathākammaṃ 25
gato.

8. SAMMODAMĀNA-JĀTAKA

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rājjaṃ kārente
Bodhisatto vaṭṭaka-yoniyāṃ nibbattitvā aneka-vaṭṭaka-
sahassa-parivāro araṇṇe vasati. Tadā eko vaṭṭaka-luddako
5 tesāṃ vasana-tṭhānaṃ gantvā vaṭṭaka-vassitaṃ katvā
tesāṃ sannipatita-bhāvaṃ ñatvā tesāṃ upari jālaṃ
khipitvā pariyañtesu maddanto sabbe ekato katvā pacchiṃ
pūretvā gharaṃ gantvā te vikkhiṇitvā tena mūlena
jīvikāṃ kappeti.

10 Ath' ekadivasaṃ Bodhisatto te vaṭṭake āha: "Ayaṃ
sākuṇiko ambhākaṃ ñātake vināsaṃ pāpeti, ahaṃ ekam
upāyaṃ jānāmi yen' esa amhe gaṇbituṃ na sakkhissati;
ito dāni paṭṭhāya, etena tumbhākaṃ upari jāle khittamatte,
ekeko ekekasmim jālakkhike sīsaṃ tṭhapetvā jālaṃ ukkhi-
15 pitvā icchitaṭṭhānaṃ haritvā ekasmim kaṇṭakagumbe
pakkhipattha, evaṃ sante tena tena tṭhānena palāyissāmā"
ti. Te sabbe "sādhū" ti paṭisaṇṇimsu. Dutiyadivase
upari jālaṃkhitte Bodhisattena vuttanāyena' eva jālaṃ
ukkhipitvā ekasmim kaṇṭakagumbe khipitvā sayāṃ
20 heṭṭhābhāgena tato palāyimsu. Sākuṇikassa gumbato
jālaṃ mocentass' eva vikālo jāto. So tucchahattho va
agamāsi. Punadivasaṃto paṭṭhāya pi vaṭṭakā tath' eva
karonti. So pi yāva suriyass' atthagamanā jālaṃ eva
mocento kiñci alabbhitvā tucchahattho va gehaṃ gacchati.

25 Ath' assa bhariyā kujjhitvā "tvaṃ divase divase
tucchahattho āgacchasi, aññaṃ pi te bahi positabba-
tṭhānaṃ atthi mañña" ti āha. Sākuṇiko "bhadde,
mama aññaṃ positabbatṭhānaṃ n' atthi, api ca kho pana

te vaṭṭakā samaggā hutvā caranti, mayā khittamattam
jālam ādāya kaṇṭakagumbe khipitvā gacchanti, na kho
pana te sabbakālam eva sammodamānā viharissanti ;
tvam mā cintayi, yadā te vivādam āpajjissanti tadā te
sabbe v' ādāya tava mukhaṃ hāsaya māno āgacchissāmi" 5
ti vātvā imaṃ gātham āha :

Sammodamānā gacchanti jālam ādāya pakkhino,
yadā te vivadissanti tadā ehinti me vasan ti.

Katipābass' eva pana accayena eko vaṭṭako gocara-
bhūmim otaranto asallakkhetvā aññassa sīsam akkami. 10
Itaro " ko maṃ sīse akkamī " ti kujjhi.—" Aham
asallakkhetvā akkamim, mā kujjhī " ti vutte pi ca kujjhi
yeva. Te punappuna kathentā " tvam eva maññe
jālam ukkhipasī " ti aññamaññaṃ vivādam karimsu.
Tesu vivadantesu Bodhisatto cintesi: " Vivādake 15
soṭṭhibhāvo nāma n' atthi, idān' eva te jālam na
ukkhipissanti, tato mahantaṃ vināsaṃ pāpuṇissanti,
sākuṇiko okāsaṃ labhissati, mayā imasmim ṭhāne na
sakkā vasitun " ti. So attano parisam ādāya aññattha
gato. Sākuṇiko pi kho katipāh'-accayena āgantvā 20
vaṭṭakavassitaṃ vassitvā tesam sannipatitānam upari
jālam pakkhipi. Ath' eko vaṭṭako " tuyhaṃ kira jālam
ukkhipantass' eva matthake lomāni patitāni,
idāni ukkhipā " ti āha. Aparo " tuyhaṃ kira jālam
ukkhipantass' eva dvīsu pakkhesu pattāni patitāni, idāni 25
ukkhipā " ti āha. Iti tesam " tvam ukkhipā " ti
vadantānañ ñeva sākuṇiko jālam ukkhipitvā sabbe va te

ekato katvā pacchiṃ pūretvā bhariyaṃ hāsaya māno
geham agamāsi.

9. RĀJOVĀDA-JĀTAKA

- Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente
5 Bodhisatto tassa aggamaheṣiyā kucchismiṃ paṭisandhiṃ
gahetvā laddha-gabbhaparihāro sotthinā mātukucchimhā
nikkhami. Nāmagahaṇa-divase paṇ' assa Brahmadaṭṭa-
kumāro tv-eva nāmaṃ akāṃsu. So anupubbena vaya-
ppatto soḷasavassa-kāle Takkaṣilaṃ gantvā sabbasippesu
10 nipphattiṃ patvā pitu accayena rajje paṭiṭṭhāya dhammena
samaṇa rajjaṃ kāresi, chaṇḍādivasena agantvā viniccha-
yaṃ anusāsi. Tasmim evaṃ dhammena rajjaṃ kārente,
amaccā pi dhammeṇ' eva vohāraṃ vinicchinimṃsu.
Vohāreṣu dhammena vinicchiya māṇeṣu kūṭaṭṭakārakā
15 nāma nāheṣuṃ. Tesam abhāvā aṭṭaṭṭhāya rājaṅgaṇe
uparavo pacchiṃ. Amaccā divasaṃ pi vinicchayaṭṭhāne
nisiditvā kañci vinicchayaṭṭhāya āgacchantam adisvā
pakkamanti. Vinicchayaṭṭhānaṃ chaḍḍetabba-bhāvaṃ
pāpuṇi. Bodhisatto cintesi: " Mayi dhammena rajjaṃ
20 kārente, vinicchayaṭṭhāya āgacchantā nāma n' atthi,
uparavo pacchiṃ, vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ
pattāmi ; idāni mayā attano aṇaṃ pariyesitum vaṭṭati ;
'ayaṃ nāma me aṇo' ti ñatvā taṃ paḥāya gūṇeṣu yeva
vattissāmi " ti. Tato paṭṭhāya " atthi nu kho me koci
25 aṇavādī " ti paṇiṇhanto anto-valaṇṇakāṇaṃ antare
kañci aṇavādim adisvā attano gūṇakathaṃ eva sutvā
" ete mayhaṃ bhayaṇāpi aṇaṃ avatvā gūṇaṃ eva

vadeyyun " ti bahi-valaṇṇjanake parigaṇhanto tatrāpi
 adisvā anto-nagaram parigaṇhi, bahi-nagare catusu dvāre-
 su dvāragāmake parigaṇhi Tatrāpi kañci aguṇavādim
 adisvā attano guṇakatham eva sutvā " janapadam pari-
 gaṇhissāmī " ti amacce rajjam paṭicchāpetvā ratham 5
 āruyha sārathim eva gahetvā aññātaka-vesena nagarā
 nikkhamitvā janapadam parigaṇhamāno yāva paccanta-
 bhūmiṃ gantvā kañci aguṇavādim adisvā attano guṇa-
 katham eva sutvā paccanta-sīmato mahāmaggena nagarā-
 bhimukho yeva nivatti. 10

Tasmim pana kāle Malliko nāma Kosalarāja pi
 dhammena rajjam kārento aguṇa-gavesako hutvā anto-
 valaṇṇjakādisu aguṇavādim adisvā attano guṇakatham eva
 sutvā janapadam parigaṇhanto tam padesam agamāsi.
 Te ubho pi ekasmiṃ ninne sakaṭamagge abhimukhā 15
 ahesuṃ. Rathassa ukkamanaṭṭhānam n' atthi. Atha
 Mallikaraṇṇho sārathi Bārāṇasiraṇṇho sārathim " tava
 ratham ukkāmāpehī " ti āha. So pi " ambho sārathi, tava
 ratham ukkamāpehi, imasmiṃ rathe Bārāṇasirajja-sāmiko
 Brahmadatta-mahārājā nisinno " ti āha. Itaro pi " ambho 20
 sārathi, imasmiṃ rathe Kosalarajja-sāmiko Mallika-
 mahārājā nisinno, tava ratham ukkamāpetvā ambhākam
 raṇṇho rathassa okāsam dehī " ti āha. Bārāṇasiraṇṇho
 sārathi " ayam pi kira rājā yeva, kin nu kho kātabban "
 ti cintento " atth' esa upāyo: vyaṃ pucchitvā dahara- 25
 tarassa ratham ukkamāpetvā mahallakassa okāsam
 dāpessāmī " ti sannitṭhānam katvā tam sārathim Kosala-
 raṇṇho vyaṃ pucchitvā parigaṇhanto ubhinnam pi samāna-
 vyaṃbhāvaṃ ṇatvā, rajjaparimāṇam balaṃ dhanam

yasam jāti-gotta-kula-padesan ti sabbam pucchitvā, ubho
 pi tiyojana-satikassa rajjassa sāmīno samānabala-dhana-
 yasa-jāti-gotta-kula-padesā ti ñatvā, “ sīlavantatarassa
 okāsam dassāmī ” ti cintetvā, so sārathi “ tumbhākam
 5 rañño sīlācāro kīdiso ” ti pucchi. So ‘ayañ ca ayañ ca
 amhākam rañño sīlācāro’ ti attano rañño aguṇam eva
 guṇato pakāsento paṭhamam gātham āha :

10 Daḷham daḷhassa khipati Malliko, mudunā mudum,
 sādhum pi sādhunā jeti, asādhum pi asādhunā,
 etādiso ayam rājā, maggā uyyāhi sārathī ti.

Atha tam Bārāṇasirañño sārathi “ ambho, kim pana
 tayā attano rañño guṇā kathitā ” ti vatvā, “ āmā ” ti
 vutte, “ yadi ete guṇā, aguṇā pana kīdisā ” ti vatvā, “ ete
 tāva aguṇā hontu, tumbhākam pana rañño kīdisā guṇā ”
 15 ti vutte, “ tena hi suṇāhī ” ti dutiyam gātham āha :

Akkodhena jine kodham, asādhum sādhunā jine,
 jine kadariyam dānena, saccena alikavādinam,
 etādiso ayam rājā, maggā uyyāhi sārathī ti.

20 Evam vutte Mallikarājā ca sārathi ca ubho pi rathā
 otaritvā asse mocetvā ratham apanetvā Bārāṇasirañño
 maggam adamsu. Bārāṇasirājā Mallikarañño nāma
 “ idañ c’ idañ ca kātum vaṭṭatī ” ti ovādam datvā Bārā-
 ṇasim gantvā dānādīni puñṇāni katvā jīvitapariyosāne
 saggapadam pūresi. Mallikarājā pi assa ovādam gahetvā
 25 janapadam pariggahetvā attano aguṇavādim adisvā va
 sakanagaram gantvā dānādīni puñṇāni katvā jīvitapari-
 yosāne saggapadam eva pūresi.

10. MAKHĀDEVA AND NIMI

[Cariyā-Piṭaka Commentary]

Atīte kira Videharatṭhe Mithilānagare Bodhisatto
Makhādevo nāma rājā ahosi. So caturāsīti-vassasahassāni
kumārakīlaṃ kīlitvā caturāsīti-vassasahassāni uparajjam 5
kāretvā caturāsīti-vassasahassāni rajjam kārento “yadā
me sirasmim palitāni passeyyāsi tadā me āroceyyāsi”
ti kappakassa vatvā, aparabhāge tena palitāni disvā
ārocite, suvaṇṇa-saṇḍāsena uddharāpetvā hatthe patiṭṭhā-
petvā palitam oloketvā “pātubhūto kho mayham deva- 10
dūto” ti saṃvegajāto “idāni mayā pabbajitum vaṭṭatī”
ti cintetvā satasahass’-uṭṭhānakam gāṃavaram kappā-
kassa datvā jeṭṭhakumāram pakkosāpetvā,

Uttamaṅgaruhā mayham ime jātā vayoharā,
pātubhūtā devadūtā pabbajjāsamayo mamā ti 15

vatvā, sādhuṃ rajje samanūsāsetvā, maccuno santike
ṭṭhitam viya attānam maññaṃ māno saṃviggahadayo
pabbajjam rocesi.

So puttam “iminā va nihārena vatteyyāsi yathā
mayā paṭipannam, mā kho tvam antīmapuriso ahosī” 20
ti ovaditvā nagarā nikkhamma bhikkhu-pabbajjam
pabbajitvā āyupariyosāne Brahmaloṇa-parāyaṇo ahosi.
Putto pi ’ssa bahūni vassasahassāni dhammena rajjam
kāretvā ten’eva upāyena pabbajitvā Brahmaloṇa-parāyaṇo
ahosi. Tathā tassa putto, tathā tassa putto ’ti evam 25

“ ṭhassāmā ” ti vutte, “ mahājanassa hadayaṃ gaṇhituṃ
 vaṭṭatī ” ti paṭhamam coraṃ pucchi: “ Tayā ime goṇā
 kiṃ khādāpitā, kiṃ pāyitā ” ti.—“ Yāguṃ pāyitā,
 tila-piṭṭhiṇ ca māse ca khādāpitā ” ti. Tato goṇasāmikam
 5 pucchi. So āha: “ Kuto me, sāmi, duggatassa yāgu-
 ādīni, tiṇam khādāpitā ” ti. Paṇḍito tesam katham
 parisam gāhāpetvā piyaṅgu-pattāni āharāpetvā udukkhale
 koṭṭāpetvā udake maddāpetvā goṇe pāyesī. Goṇā
 tiṇam eva chaḍḍayimṣu. Paṇḍito “ passath’ idan ” ti
 10 mahājanassa dassetvā coraṃ pucchi: “ Coro ’si tvam,
 na coro ’sī ” ti.—“ Coro ’mhī ” ti āha.

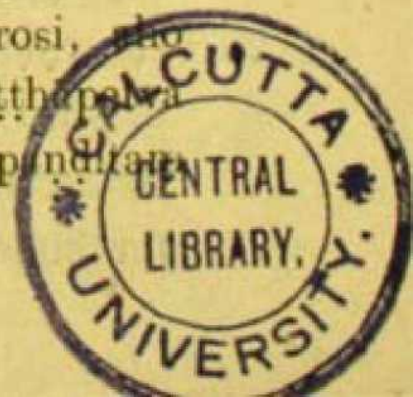
Bodhisattassa purisā pana tam apanetvā hatthapādehi
 koṭṭetvā dubbalam akaṃsu. Atha paṇḍito āmantetvā
 ovaditvā “ diṭṭhadhamme yeva tāva te idaṃ dukkham,
 15 samparāye pana nirayādīsu mahādukkham anubhavissasi,
 ito paṭṭhāya pajah’ etaṃ kamman ” ti pañcasīlāni adāsi.

II

Ekā itthī puttam ādāya mukhadhovanatthāya
 [Mahosadha-] paṇḍitassa pokkharaniṃ gantvā puttam
 20 nahāpetvā attano sātāke nisīdāpetvā mukham dhovitvā
 nahāytium otari. Tasmim khane ekā yakkhinī nam
 dārakam disvā khādītukāmā hutvā itthivesam gahetvā
 “ sahāyike, sobhati vatāyaṃ dārako ; tav’ eso putto ”
 ti pucchitvā, “ āma, ammā ” ti vutte, “ pāyemi nan ”
 25 ti vatvā, “ pāyehī ” ti vuttā, tam gahetvā thokam
 kilāpetvā tam ādāya palāyitum ārabhi. Itarā tam disvā
 dhāvitvā “ kuhiṃ me puttam nesī ” ti gaṇhi.

Yakkhinī “ kuto tayā putto laddho, mam' eso putto ”
ti āha. Tā kalaham karontiyo sālā-dvārena gacchanti.

Paṇḍito kalahasaddam sutvā tā pakkosivā “ kim
etan ” ti pucchitvā aṭṭam sutvā akkhīnam animisatāya
c'eva rattatāya ca yakkhinim “ yakkhinī ” ti ñatvāpi 5
“ mama vinicchaye ṭhassathā ” ti vatvā, “ āma,
ṭhassāmā ” ti vutte, lekham kaḍḍhitvā lekha-majjhe
dārakam nipajjāpetvā yakkhiniyā hatthesu mātara
pādesu gāhāpetvā “ dve pi ākaḍḍhitvā gaṇhatha,
kaḍḍhitum sakkontiyā eva putto ” ti āha. 'Tā ubho pi 10
kaḍḍhimsu. Dārako kaḍḍhiyamāno dukkhappatto hutvā
viravi. Mātā hadayena phalitena viya puttam mocetvā
rodamānā aṭṭhāsi. Paṇḍito mahājanaṃ pucchi: “ Dārake
mātuhadayam mudukam hoti, udāhu amātu-hadayan ”
ti.—“ Mātu-hadayam, paṇḍitā ” ti.—“ Idāni kim etam 15
dārakam gaṇetvā ṭhitā mātā hoti, vissajjetvā ṭhitā ” ti.—
Vissajjetvā ṭhitā, paṇḍitā ” ti.—“ Imam pana
dārakacorim tumhe jānāthā ” ti.—“ Na jānāma, paṇḍitā ”
ti.—“ Yakkhinī esā, dārakam khāditum gaṇhī ” ti.—
“ Katham jānāsi, paṇḍitā ” ti.—“ Akkhīnam animi- 20
satāya c'eva rattatāya ca chāyāya abhāvena ca
nirāsamkatāya ca nikkaruṇatāya cā ” ti. Atha naṃ
pucchi: “ Kāsi tvaṃ ” ti.—“ Yakkhinī 'mhi, sāmī ”
ti.—“ Kasmā imam dārakam gaṇhī ” ti.—“ Khā-
ditum, sāmī ” ti.—“ Andhabāle, pubbe pi pāpakam 25
katvā yakkhinī jātāsi, idāni puna pi pāpaṃ karosi, andha
andhabālāsī ” ti ovaditvā pañcasu sīlesu patitṭhapa
uyyoesi. Dārakamātā “ ciraṃ jīva, sāmī ” ti pāṇḍitaṃ
thometvā puttam ādāya pakkāmi.



12. SĀMA-JĀTAKA

- Atīte Bārāṇasito avidūre nadiyā orima-tīre eko
 nesādagāmo ahosi, paratīre eko. Ekasmim pañca pañca
 kulasatāni vasantī, dvīsu pi gāmesu dve nesāda-jeṭṭhakā
 5 sahāyā. Te daharakāle katikaṃ kariṃsu: “ Sace amhesu
 ekassa dhītā hoti ekassa putto, tesam āvāha-vivāhaṃ
 hotū ” ti. Atha orimatīra-gāma-vāsi-nesādajeṭṭhakassa
 putto jāyī, jātakkhane c’assa dukūlena paṭiggahitattā
 10 Dukūlako tv-eva nāmaṃ kariṃsu. Itarassa gehe dhītā
 jāyī, tassā paratīre jātattā Pārikā ti nāmaṃ kariṃsu. Te
 ubho pi abhirūpā ahesuṃ suvaṇṇavaṇṇā, nesādakule
 jātā pi paṇātipātā nāma na kariṃsu. Aparabhāge
 mātāpitaro tesam anicchamānānaṃ yeva āvāha-vivāhaṃ
 kariṃsu. Atha [Dukūlakumāraṃ] mātāpitaro vadīṃsu:
 15 “ Tāta, tvaṃ nesādakule nibbattitvā n’eva gharāvāsam
 icchasi na paṇavadhaṃ karosi, kin nāma karissasī ” ti—
 “ Amma tāta, tumhesu anujānantesu ajj’eva pabbajis-
 sāmā ” ti.—“ Tena hi gacchathā ” ti dve pi jane uyyoje-
 suṃ. Te mātāpitaro vanditvā nikkhamma Gaṅgātīre
 20 Himavantā pavisitvā phalāphalam āharitvā paribhuñ-
 jitvā attano paṇṇasālaṃ pavisitvā samaṇa-dhammaṃ
 karontā vāsaṃ kappayīṃsu.

- Tadā Bodhisatto devalokā cavitvā tassā [Pāriyā]
 kuechimhi paṭisandhiṃ gaṇhi. Sā dasamāsaccayena
 25 su-vaṇṇaṃ puttaṃ vijāyī, ten’ ev’ assa Suvāṇṇa-Sāmo ti
 nāmaṃ kariṃsu. Tam aparabhāge vadḍhitvā solasavas-
 suddesikam pi anurakkhantā mātāpitaro paṇṇasālāya
 nisīdāpetvā sayam eva vanamūlaphalāphalatthāya

gacchanti. Mahāsatto “ kadāci kocid eva antarāyo bhaveyyā ” ti tesam gatamaggaṃ sallakkheti.

Ath' ekadivasam tesam vanamūlaphalāphalam ādāya sāyaṇhasamayā nivattantānaṃ assamapadato avidūre mahāmegho utthahi ; te ekaṃ rukkhamūlaṃ pavisitvā 5
vammikamatthake atthamaṃsu, tassa abbhantare āsīviso atthi, tesam sarīrato sedagandhamissakam udakam otaritvā tassa nāsāpuṭam pāvisi ; so kujjhitvā nāsāvātena pahari ; dve pi andhā hutvā aññamaññaṃ na passimsu.

Atha Mahāsatto cintesi : “ Mama mātāpitaro aññesu 10
divasesu imāya velāya āgacchanti, idāni tesam pavattiṃ na jānāmi, paṭimaggam gamissāmi ” ti paṭimaggam gantvā saddam akāsi. Te tassa saddam sañjānitvā paṭisaddam katvā puttasinghena “ tāta Sāma, idha paripantho atthi, mā āgami ” ti vadimsu. Atha nesam 15
“ tena hi imam gahetvā ethā ” ti dīghalaṭṭhim adāsi ; te laṭṭhikoṭṭiyam gahetvā tassa santikam āgamimsu. Atha ne “ kena vo kāraṇena cakkhūni vinaṭṭhāni ” ti pucchi.—
“ Tāta, mayam deve vassante rukkhamūle vammika-
matthake thitā, tena kāraṇenā ” ti. So sutvā va aññāsi : 20
“ Tattha āsīvisena bhavitabbam, tena kuddhena nāsāvāto vissattho bhavissatī ” ti.

So mātāpitaro assamapadam ānetvā tesam rattitthāna-
divatthānesu camkame paṇṇasālāya vaccatthāne passāva-
tthāne ti sabbatthānesu rajjuke bandhi. Tato paṭṭhāya 25
te assame thapetvā vanamūlaphalāni āharati, pāto va nesam vasanatthānam sammajjati, Migasammataṃ nadim gantvā pāṇiyam āharati, paribhojanīyam upatthapeti, dantakatthā-mukhodakādīm katvā madhuraphalāphalam

deti, tehi mukhe vikkhālīte sayam paribhuñjati,
 paribhuñjitvā mātāpitaro vanditvā migagaṇaparivuto
 phalāphalatthāya araṇṇam pavisitvā pabbatantare
 kinnaraparivāro phalāphalam gabetvā sāyaṇbavelāyam
 5 āgantvā ghaṭe udakam āharitvā tāpetvā uṇhodakena
 nesam yathāruciṃ nahāpanam vā pādadhovanam vā katvā
 aṅgarakapallam upanetvā gatte sedetvā nisinnānam
 phalāphalam datvā pariyosāne sayam pi khāditvā
 sesakam tṭhapeti, iminā niyāmena mātāpitaro paṭi-
 10 jaggati.

Tasmim samaye Bārāṇasiyam Piliyakkho nāma rājā
 rajjam kāreti. So migamaṃsalobhena mātaram rajjam
 paṭicchāpetvā sannaddha-paṇcāvudho Himavantam
 pavisitvā mige vadhitvā maṃsam khādanto Miga-
 15 sammataṃ naḍim patvā anupubbena Sāmassa pāṇiya-
 gahaṇatittham patto, migavalañjam disvā maṇivaṇṇāhi
 sākhāhi koṭṭhakam katvā dhanum ādāya visapitam
 saram sannahitvā tattha nilīno acchi. Mahāsatto pi
 sāyaṇbasamaye phalāphalam āharitvā assamapade
 20 tṭhapetvā mātāpitaro vanditvā “ nahātvā pāṇiyam ādāya
 āgamissāmi ” ti ghaṭam gahetvā migagaṇaparivuto dve
 mige ekato katvā tesam piṭṭhe pāṇiyaghaṭam tṭhapetvā
 hatthena gahetvā naḍitittham agamāsi. Rājā koṭṭhake
 tṭhito tathā āgacchantam disvā “ mayā ettakam kalam
 25 vicarantena manusso nāma na diṭṭhapubbo, devo nu kho
 esa nāgo nu kho ti ; sace kho panāham etam upasamka-
 mitvā pucchissāmi, devo ce ākāse uppatissati, nāgo ce
 bhūmiyam pavekkhati ; etam vijjhitvā dubbalam katvā
 pucchissāmi ” ti cintesi.

Atha tesu migesu paṭhamam eva otaritvā pāṇīyaṃ
pivitvā uttiṇṇesu, Bodhisatto, uggahitavatto viya
mahāthero, saṇikam udakam otaritvā paṭipassaddharato
paccuttaritvā vākacīvaram nivāsetvā ajinacammam
ekāmsam katvā pāṇiyaghaṭam ukkhipitvā udakam 5
puṇjitvā vāmaṃsakūṭe ṭhapesi. Tasmim kāle “ idāni
vijjhitum samayo ” ti rājā visapītam saram khipitvā
Mahāsattam dakkhiṇapasse vijjhi, saro vāmaṃpassena
nikkhami. Tassa viddhabhāvaṃ ñatvā migagaṇo bhīto
palāyi. Suvanna-Sāma-paṇḍito pana viddho pi pāṇiya- 10
ghaṭam yathā vā tathā vā anusumbhitvā satim
paccupaṭṭhapetvā saṇikam otāretvā vālukam viyūhitvā
ṭhapetvā disā vavatthapetvā mātāpitunnam vasanaṭṭhāna-
disābhāgena sīsam katvā rajatapattavaṇṇa-vālukāya
suvannaṇapaṭimā viya nipajjitvā satim upaṭṭhapetvā 15
“ imasmim Himavantapadese mama verino nāma n’atthi,
mama pi aññasmim veram nāma n’ atthi ” ti
vatvā mukhena lohitam chaddetvā rājānam adisvā va
gātham āha :

Ko nu maṃ usunā vijjhi pamattam udahārakam, 20
khattiyo brāhmaṇo vesso ko maṃ viddhā nilīyasīti.

Taṃ sutvā rājā “ ayaṃ mayā visapītena kaṇḍena
vijjhitvā pātito pi n’ eva maṃ akkosati na paribhāsati,
gacchissāmi ’ssa santikan ” ti cintetvā gantvā santike
ṭhito āha : 25

Rājāham asmi Kāsīnam, Piliyakkho ’ti maṃ vidū,
lobhā raṭṭham pahatvāna migam esaṇ carāma’ aham.

Issatthe c' asmi kusalo dalhadhammo 'ti vissuto,
nāgo pi me na muñceyya āgato usupātanan ti.

Iti attano balam vaṇṇetvā tassa nāmagottam
pucchanto āha :

5 Tvañ ca kassa vā putto 'si, katham jānemu taṃ
mayam,
pituno attano cāpi nāmagottam pavedayā ti.

10 Taṃ sutvā Mahāsatto " sac' āham 'devanāgakinnarā-
disu khattiyādisu vā aññataro 'ham asmī' ti katheyyam,
saddaheyy' eva esa, saccam eva kathetum vaṭṭatī " ti
cintetvā āha :

15 Nesādaputto, bhaddan te, Sāmo iti maṃ ñātayo
āmantayimsu jīvantam, sv-âjj' ev' āham gato saye.
Ajinamhi haññate dipī, nāgo dantehi haññati,
atha kena nu vaṇṇena viddheyyam maṃ amañña-
thā ti.

Rājā tassa vacanam sutvā yathābhūtam anācikkhitvā
musāvādam karonto āha :

20 Migo upatṭhito āsi āgato usupātanam,
taṃ disvā ubbijji, Sāma, na te kodho mam āvisī ti.

Atha maṃ Mahāsatto " kiṃ vadesi, mahārāja, imas-
miṃ Himavante maṃ disvā palāyanamigo nāma n'
atthī " ti āha. Taṃ sutvā rājā " mayā imaṃ niraparā-
dham vijjhivā musāvādo kato, saccam eva kathessāmī "
25 ti cintetvā āha :

Na t' addasā migo, Sāma, kin t' āham alikaṃ bhane,
kodha-lobbābhibhūto 'haṃ, usum te taṃ avissajī ti.

Evañ ca papa vatvā "nāyaṃ Suvanna-Sāmo imasmim
araññe ekako va vasissati, ñātakehi pi 'ssa bhavitabbaṃ,
pucchissāmi nan " ti cintetvā itaraṃ gātham āha :

5

Kuto nu samma āgama, kassa vā pahito tuvaṃ
udahāro naḍiṃ gacchaṃ āgato Migasammataṃ ti.

So tassa kathaṃ sutvā mahantaṃ vedanam adhi-
vāsetvā mukhena lobitaṃ chaḍḍetvā gātham āha :

Andhā mātāpitā mayhaṃ, te bharāmi brahāvane,
tes' āhaṃ udahārako āgato Migasammataṃ.

10

Atthi nesam usāmatthaṃ atha sāhassa jīvitaṃ,
udakassa cālābhena maññe andhā marissare.

Uṭṭhānapāricariyāya pādasambāhanassa ca
'Sāma tātā' vilapantā hiṇḍissanti brahāvane.

15

Idaṃ dutiyakaṃ sallaṃ kampeti hadayaṃ mama,
yañ ca andhe na passāmi yañ ca hessāmi jīvitaṃ ti.

Rājā tassa vilāpaṃ sutvā " evaṃ guṇasampanno
nāma mayā aparādhō kato, iminā paṭijaggita-niyāmen'
ev' assa mātāpitāro paṭijaggissāmi, icc-assa maraṇam
amaraṇam bhavissatī ti sannitṭhānaṃ katvā āha :

20

Mā bālhaṃ paridevasi, Sāma kalyāṇadaṣṣana,
ahaṃ kammakaro hutvā bhariyassan te brahāvane.

Migānaṃ ghāsam anvesaṃ vanamūlaphalāni ca
ahaṃ kammakaro hutvā bhariyassan te brahāvane.

25

Kataman taṃ vanam, Sāma, yattha mātāpitā tava,
ahan te tathā bharissaṃ yathā te abhari tuvaṃ ti.

Atha Mahāsatto “ sādhu mahārājā ” ti vatvā tassa
 maggam ācikkhitvā mātāpitūsu balavasinehena tathā-
 rūpaṃ vedanaṃ adbhivāsetvā tesam bharanattbhāya
 añjaliṃ paggayha yācanto mātāpitunnaṃ vandanaṃ
 5 pesetvā visaññutaṃ pāpuṇi.

13. VĀSUDEVA AND HIS BROTHERS

[Ghata-Jātaka]

I

- Atīte Uttarāpathe Kaṃsabhoge Asitañjana-nagare
 10 Mahākāṃso nāma rajjaṃ kāresi. Tassa Kaṃso ca Upa-
 kaṃso cā ti dve puttā abhesuṃ, Devagabbhā nāma ekā
 dhītā. Tassā jātadivase nemittika-brāhmaṇā “ etissā
 kucchiyaṃ nibbattaputto Kaṃsabhogaṃ Kaṃsavamsaṃ
 nāsessatī ” ti vyākariṃsu. Rājā balavasinehena dhītaraṃ
 15 nāsetuṃ nāsakkhī, “ bhātaro jānissantī ” ti yāvatāyukaṃ
 tthatvā kālam akāsi. Tasmim kālakate Kaṃso rājā
 ahosi, Upakaṃso uparājā. Nandagopā nāma assā pari-
 cārikā ahosi, Andhakaveṇhu nāma dāso tassā sāmiko
 ārakkham akāsi.
 20 Tadā Uttaramadhurāyaṃ Mahāsāgaro nāma rajjaṃ
 kāreti; tassa Sāgaro ca Upasāgaro cā ti dve puttā abhesuṃ.
 Tesu pitu-accayena Sāgaro rājā ahosi, Upasāgaro uparājā.
 So Upakaṃsassa sahāyako ekācariyakule ekato uggahita-
 sippo. Bhātaro Devagabbhaṃ Upasāgarass’ eva adamsu.
 25 Sā kāle dhītaraṃ vijāyi. Bhātaro sutvā haṭṭhatuṭṭhā

tassā Añjanadevī ti nāmaṃ karimṣu. Tesam Govaddha-
mānaṃ nāma bhogagāmaṃ adaṃsu. Upasāgaro Deva-
gabbhaṃ gahetvā Govaddhamānagāme vasi. Ekadivasam
eva Devagabbhā puttam vijāyi, Nandagopā dhītaram.
Devagabbhā puttassa nāsanabhayena puttam Nanda- 5
gopāya rahassena pesetvā tassa dhītaram ānāpesi. Tassā
vijātabbhāvaṃ bhātikānam ārocesum. Te “puttam vijātā,
dhītaran” ti pucchitvā, “ dhītaran ” ti vutte, “ tena hi
posethā ” ti āhaṃsu. Eten’ upāyena Devagabbhā dasa
putte vijāyi, Nandagopā dasa dhītaro. Puttā Nanda- 10
gopāya santike vadḍhanti, dhītaro Devagabbhāya ; tam
antaram koci na jānāti.

Devagabbhāya jeṭṭhaputto Vāsudevo nāma ahosi,
dutiyo Baladevo nāma, tatiyo Candadevo nāma, catuttho
Suriyadevo, pañcama Aggidevo, chaṭṭho Varuṇadevo, 15
sattama Ajjuno, aṭṭhamo Pajjuno, navama Ghatapaṇḍito,
dasama Aṅkuro nāma ahosi. Te “ Andhakaveṇhu-dāsa-
puttā dasa-bhātikā ceṭakā ” ti pākāṭā ahesum. Te
aparabhāge vuddhim anvāya thāma balasampannā
kakkhalapharusā hutvā vilopaṃ karontā caranti, rañño 20
gacchantam paṇṇākāraṃ vilumpant’ eva. Manussā
sannipatitvā “ Andhakaveṇhu-dāsa-puttā dasabhātikā
raṭṭham vilumpantī ” ti rājāṅgane upakkosimṣu. Rājā
Andhakaveṇhum pakkosāpetvā “ kasmā puttehi vilopaṃ
kārapesī ” ti tajjesi. Evaṃ dutiyam pi, tatiyam pi 25
manussehi upakkose kate, rājā tam santajjesi. So
maraṇabhaya bhīto rājānaṃ varaṃ yācitvā “ deva, ete na
mayham puttā, Upasāgarassa puttā ” ti tam antaram
ārocesi.

- Rājā bhīto “ kena ne upāyena gaṇhāmā ” ti amacce pucchitvā, “ ete deva malla-yuddhakā, nagare yuddham kāretvā tattha ne yuddhamañḍalam āgate gāhāpetvā māressāmā ” ti vutte, Cānurañ ca Muṭṭhikañ cā ti dve
- 5 malle pesetvā “ ito sattame divase yuddham bhavissatī ti nagare bheriñ carāpetvā rājadvāre yuddhamañḍalam sajjāpetvā akkhavāṭam kāretvā yuddhamañḍalam alamkārapetvā jayapaṭākā bandhāpesum. Sakalanagaram samkhubhi, cakkāticakkam mañcātimañcam bandhimsu.
- 10 Cānura-Muṭṭhikā yuddhamañḍalam āgantvā vaggantā gajjantā appoṭhantā vicarimsu. Dasabhātikā pi āgantvā rajaka-vīthim vilumpitvā vaṇṇasāṭake nivāsetvā gandhāpaṇesu gandhe mālākārāpaṇesu mālam vilumpitvā vilittagattā mālabhārino katakaṇṇapūrā vaggantā gajjantā
- 15 appoṭhantā yuddhamañḍalam pavisimsu.

- Tasmim khaṇe Cānuro appoṭhento vicarati. Baladevo tam disvā “ na nam hatthena chupissāmī ” ti hatthi-sālato mahantam hatthi-yottam āharitvā vaggitvā gajjitvā yottam khipitvā Cānuram udare veṭhetvā dve yottakoṭiyo
- 20 ekato katvā veṭhetvā ukkhipitvā sisamatthake bbametvā bhūmiyam pothetvā bahi akkhavāṭe khipi. Cānure mate rājā Muṭṭhika-mallam āṇāpesi. So utthāya vaggitvā gajjitvā appoṭhesi. Baladevo tam pothetvā atthīni sañcuṇṇetvā “ a-mallo ’mhi, a-mallo ’mhī ” ti vadantam
- 25 eva “ nāham tava mallabbhavam vā a-mallabbhavam vā jānāmī ” ti hatthe gaḥetvā bhūmiyam pothetvā jīvitakkbayam pāpetvā bahi akkhavāṭe khipi. Muṭṭhiko maranto “ yakkho hutvā tam kbāditum labhissāmī ” ti patthanam ṭhāpesi; so Kālamattiya-aṭaviyam nāma

yakkho hutvā nibbatti. Rājā “gaṇhatha dasabhātika-
ceṭake” ti utṭhahi. Tasmim̐ khañe Vāsudevo cakkam̐
khipi, tam̐ dvinnam̐ pi bhātikānam̐ sīsāni pātesi.
Mahājano bhītatasito “avassayo no bothā” ti tesam̐
pādesu patitvā nipajji.

5

II

Te dve mātule māretvā Asitañjananagare rajjam̐
gahetvā mātāpitaro tattha katvā dasa pi janā “sakala-
Jambudīpe rajjam̐ gaṇhissāmā” ti nikkhamitvā anu-
pubbena Kālasenarañño nivāsam̐ Ayojjhanagaram̐ gantvā 10
nagaram̐ parikkhipitvā ṭhitarukkhagahanam̐ viddham̐se-
tvā pākāram̐ bhinditvā rājānam̐ gahetvā tam̐ rajjam̐
attano hatthagatam̐ katvā Dvāravatim̐ sampāpuṇim̐su.
Tassa pana nagarassa ekato samuddo, ekato pabbato.
Amanussapariggahītam̐ kira tam̐ ahosi, tassa ārakkham̐ 15
katvā ṭhitayakkho paccāmitte disvā gadrabhavesena
gadrabharavam̐ ravati, tasmim̐ khañe yakkhānubhāvena
sakalanagaram̐ uppatitvā samuddamajjhe ekasmim̐ dīpake
tiṭṭhati, paccāmittesu gatesu punāgantvā sakatṭhāne
yeva patiṭṭhāti. Tadā pi so gadrabho tesam̐ dasannam̐ 20
bhātikānam̐ āgamanam̐ ñatvā gadrabharavam̐ ravi,
nagaram̐ uppatitvā dīpake patiṭṭhāya, tesu nagaram̐
adisvā nivattesu, punāgantvā sakatṭhāne patiṭṭhahi.
Te puna nivattim̐su, puna gadrabho tath’ eva
akāsi.

25

Te Dvāravatinagare rajjam̐ gaṇhitum̐ asakkontā
Kaṇhadīpāyanassa santikam̐ gantvā vanditvā “bhante,

- mayam Dvāravatīrajjam gahetum na sakkoma, ekaṃ
no upāyam kathethā” ti pucchitvā, “parikhāpiṭṭhe
asukasmiṃ nāma ṭhāne eko gadrabho carati, so amitte
disvā viravati, tasmim khaṇe nagaram uppatitvā
5 gacchati, tumhe tassa pāde gaṇhatha, ayaṃ vo nippha-
jjanupāyo” ti vutte, tāpasam vanditvā dasa pi janā
gadrabhassa pādesu patitvā “sāmi, ṭhapetvā tumhe
añño ambhākaṃ nissayo n’ atthi, ambhākaṃ nagaram
gaṇhanakāle mā ravittā” ti yācimsu. Gadrabho “na
10 sakkā mayā na viravitum, tumhe pana paṭhamataram
āgantvā cattāro janā mahantāni ayaṇṅalāni ādāya
catūsu nagaradvāresu mahante ayakbhāṇuke bhūmiyam
koṭṭetvā nagarassa uppatanakāle ṇaṅgalāni gahetvā
ṇaṅgalabaddham ayasamkhalikam ayakbhāṇuke bandhey-
15 yātha, nagaram uppatitum na sakkhissatī” ti āha.
Te “sādhū” ti vatvā tasmim aviravante yeva ṇaṅgalāni
ādāya catūsu nagaradvāresu khāṇuke bhūmiyam ākoṭṭetvā
atṭhamasu. Tasmim khaṇe gadrabho ravi, nagaram
uppatitum ārabhi, catūsu dvāresu ṭhitā catūhi ayaṇṅ-
20 galehi gahetvā ṇaṅgalabaddhā ayasamkhalikā khāṇuke
bandhimsu, nagaram uppatitum nāsakkhi. Dasabhātikā
tato nagaram pavisitvā rājānam māretvā rajjam gaṇ-
himsu.

- Evam te sakala-Jambudīpe tesatṭhiyā nagarasahas-
25 sesu sabbe rājāno cakkena jīvitakkhayam pāpetvā
Dvāravatīyam vasamānā rajjam dasa koṭṭhāse katvā
vibhajimsu. Bhaginiṃ pana Añjanadeviṃ na sarimsu.
Tato puna “ekādasa koṭṭhāse karomā” ti vutte, Aṅkuro
“mama koṭṭhāsam tassā detha, ahaṃ vohāram katvā

jīviṣṣāmi, kevalaṃ tumhe attano attano janapade
mayhaṃ suṅkaṃ viṣṣajjethā ” ti āha. Te “ sādhu ” ti
sampaṭicchitvā tassa koṭṭhāsaṃ bhaginiyā datvā saddhiṃ
tāya nava rājāno Dvāravatiyaṃ vaṣiṃsu; Aṅkuro pana
vaṇijjam akāsi. Evaṃ tesu aparāparaṃ puttadhītāhi 5.
vaḍḍhamānesu, addhāne gaṇe, mātāpitaro kālaṃ akaṃsu.

III

Vāsudeve rājāṃ anusāsente dīghassa addhuno
accayena dasabhātikaputtā kumārā cintayimṃsu: “ Kaṇha-
dīpāyaṇaṃ ‘dibbacakkhuko’ ti vadanti, vīmaṃsissāma 10
tāva naṃ ” ti ete ekaṃ daharakumāraṃ alaṃkaritvā
gabbhīni-ākārena dassetvā udare masūraṃ bandhitvā
tassa santikaṃ netvā “ bhante, ayaṃ kumārikā kiṃ
vijāyissatī ” ti pucchimṃsu. Tāpaso “ dasabhātikarājā-
naṃ vināsakālo patto, mayhaṃ nu kho āyusaṃkhāro 15
kīdiso ” ti olokento “ ajj’ eva me maraṇaṃ bhavissatī ”
ti ñatvā “ kumārā, iminā tumhākaṃ ko attho ” ti vatvā,
“ katheth’ eva no ” ti nibaddho, “ ayaṃ ito sattame
divase khadiraghaṭikaṃ vijāyissati, tāya Vāsudeva-kulaṃ
nassissati, api kho pana tumhe khadiraghaṭikaṃ gaḥetvā 20
jhāpetvā chārikaṃ nadiyaṃ pakkhipeyyāthā ” ti āha.
Atha naṃ te “ kūṭajaṭila, puriso vijāyaṇako nāma n’
atthī ” ti vatvā tantarajjukaṃ nāma kāraṇaṃ katvā tatth’
eva jīvitakkhayaṃ pāpayimṃsu. Rājāno kumāre pakko-
sāpetvā “ kiṃkāraṇā tāpasam mārayitthā ” ti pucchitvā 25
sabbam sutvā bhītā tassa ārakkhaṃ datvā, sattame
divase tassa kucchito nikkhantaṃ khadiraghaṭikaṃ

jhāpetvā chārikam nadiyā pakkhipim̐su. Sā nadiyā
vuybamānā mukhadvāre ekapasse laggi, tato erakam
nibbatti.

Ath' eka-livasam te rājāno " samuddakīlikam kīlis-
5 sāmā " ti mukhadvāram gantvā mahāmaṇḍapam kāretvā
alamkatamaṇḍape khādantā pivantā kelivasen' eva
pavatta-hatthapāda-parāmāsā dvidhā bhijjivā mahā-
kalaham karim̐su. Ath' eko aññam muggaram alabhanto
erakavanato ekam erakapattam gaṇhi, tam gahitamattam
10 eva khadiramusalam ahosi, so tena mahājanam potheti.
Ath' aññehi sabbehi gahitagahitam musalam eva ahosi,
te añña-m-aññam paharivā vināsam pāpuṇim̐su. Tesu
vinassantesu, Vāsudevo Baladevo bhaginī Añjanadevī
purohito ti cattāro janā ratham abhirūhitvā palāyim̐su,
15 sesā sabbe pi vinaṭṭhā.

Te pi cattāro rathena palāyantā Kālamattikāṭavim̐
pāpuṇim̐su. Muṭṭhika-mallo patthanam katvā yakkho
hutvā tattha nibbatto. Baladevassa āgatabhāvam ñatvā
tattha gāmam māpetvā mallavesam gabetvā " ko yujjhitu-
20 kāmo " ti vagganto gajjanto appoṭhento vicari.
Baladevo tam disvā va " bhātika, aham iminā saddhim̐
yujjhissāmī " ti vatvā, Vāsudeve vārente vārente yeva,
rathā oruyha tassa santikam gantvā appoṭhesi. Atha
nam so pasāritabatthe yeva gabetvā mūlakakandam viya
25 khādī.

Vāsudevo tassa matabbhāvam ñatvā bhaginiṇ ca
purohitaṇ ca ādāya sabbarattim̐ gantvā suriyodaye ekam
paccantagāmam patvā " āhāram pacitvā āharathā " ti
bhaginiṇ ca gāmam pabhiṇitvā sayam ekasmim̐ gacchan-

tare paṭicchanno nipajji. Atha naṃ Jarā nāma eko luddo
 gacchaṃ calantaṃ disvā “ sūkaro ettha bhavissatī ” ti
 saññāya sattim khipitvā pāde vijjhitvā, “ ko maṃ vijjhi ”
 ti vutte, manussassa viddhabbāvaṃ ñatvā bhīto palāyi-
 tum ārabbi. Rājā satim paccupaṭṭhapetvā utthāya 5
 “ mātula, mā bhāyi, ehī ” ti pakkositvā āgataṃ “ ko ’si
 nāma tvaṃ ” ti pucchitvā, “ ahaṃ sāmi Jarā nāmā ”
 ti, “ ‘jarāya viddho marissatī ’ ti kira maṃ porāṇā
 vyākariṃsu, nissamaṃsayaṃ ajja mayā maritabban ” ti
 ñatvā “ mātula, mā bhāyi, ehi, pahāram me bandhā ” 10
 ti tena pahāramukhaṃ bandhāpetvā taṃ uyyojesi ;
 balavavedanā pavattiṃsu, itarehi ābhatam āhāraṃ
 paribhuñjitum nāsakkhi. Atha te āmantetvā “ ajja
 ahaṃ marissāmi, tumhe pana sukhumālā, aññaṃ
 kammaṃ katvā jīvitum na sakkhissatha, imaṃ vijjaṃ 15
 sikkhathā ” ti ekaṃ vijjaṃ sikkhāpetvā te uyyojetvā
 tatth’ eva jīvitakkhayaṃ pāpuṇi. Evaṃ Añjanadeviṃ
 ṭhapetvā sabbe va vināsaṃ pāpuṇiṃsu.

14. MAHĀMAṄGALA

[Mahāmaṅgala-Jātaka : Paccuppanna-vatthu] 20

Rājagahanagarasmiṃ hi kenacid eva karaṇīyena
 Santhāgāre sannipatitassa mahājanassa majjhe eko
 puriso “ ajja me maṅgalakiriyā atthī ” ti utthāya aga-
 māsi. Aparo tassa vacanaṃ sutvā “ ayaṃ ‘maṅgalan’
 ti vatvā gato, kim etaṃ ‘maṅgalam’ nāmā ” ti āha. 25
 Tam añño “ abbimaṅgala-rūpadassanaṃ ‘maṅgalam’

- nāma : ekacco hi kālass' eva utthāya sabbasetam vā
 usabham passati, gabbhinitthim vā rohitamaccham vā
 punṇaghaṭam vā navavilīnagosappim vā abatavattham
 vā pāyāsam vā passati, ito uttarim 'maṅgalam' nāma
 5 n'atthi'' ti āha. Ekacce tena kathitam 'sukathitan'
 ti abhinandiṃsu. Aparo " na etam 'maṅgalam',
 sutam nāma 'maṅgalam' : ekacco hi punṇā ti vandan-
 tānam suṇāti, tathā vaḍḍhā ti vaḍḍhamānā ti suṇāti,
 bhuñjā ti khādā ti vadantānam suṇāti, ito uttarim
 10 'maṅgalam' nāma n' atthi'' ti āha. Tena kathitam
 pi ekacce 'sukathitan' ti abhinandiṃsu. Aparo " na
 etam 'maṅgalam', mutam nāma 'maṅgalam' : ekacco
 hi kālass' eva utthāya paṭhavim āmasati, haritam
 tiṇam allagomayam parisuddhasātakam rohitamaccham
 15 suvaṇṇarajataṃ bhojanam āmasati, ito uttarim
 'maṅgalam' nāma n' atthi'' ti āha. Tena kathitam
 pi ekacce 'sukathitan' ti abhinandiṃsu.

- Evam diṭṭhamaṅgalikā sutamaṅgalikā mutamaṅ-
 galikā ti tisso parisā hutvā aññā-m-aññam saññāpetum
 20 nāsakkhiṃsu. Bhummadevatā ādiṃ katvā yāva Brahma-
 lokā " idaṃ maṅgalan " ti tatvato na jāniṃsu.
 Sakko cintesi : " Imaṃ maṅgalapañham sadevake loke
 aññatra Bhagavatā añño katbetum samattho nāma
 n' atthi, Bhagavantam upasaṃkamitvā pañham
 25 pucchissāmi'' ti. So rattibhāge Satthāram upasaṃ-
 kamitvā vanditvā añjalim paggayha " bahū devā
 manussā cā'' ti pañham pucchi. Ath' assa Satthā
 dvādasahi gāthāhi aṭṭhatimsa ' mahāmaṅgalāni ' kathesi.
 Maṅga-la-Sutte vinivaṭṭente vinivaṭṭente, koṭisahassa-

mattā devatā arahattam pāpuṇṇsu, sotāpannādīnam
gaṇanapatho n' atthi. Sakko Maṅgalaṃ sutvā sakatṭhā-
nam eva gato. Satthārā Maṅgale kathite, sadevako loko
' sukathītan ' ti abhinandi.

Tadā dhammasabbhāyaṃ Tathāgatassa guṇakathaṃ 5
samutṭhāpesuṃ: " Āvuso Satthā aññesam avisayaṃ
Maṅgala-paṇhaṃ sadevakassa lokassa cittaṃ gabetvā
kukkuccaṃ chinditvā gaganatale candam utṭhāpento viya
kathesi, evaṃ mahāpaṇṇo āvuso Tathāgato " ti.

15 DESCRIPTION OF AN EARTHQUAKE

10

[Milindapaṇha]

[Raṇṇo Vessantarassa dānaṃ dadamānassa] beṭṭhā
mahāvātā sañcalanti, saṇikaṃ saṇikaṃ sakim sakim
ākulākulā vāyanti, oṇamanti unnamanti vinamanti,
sīnapattā pādapā papatanti, gumbagumbaṃ valāhakā 15
gagane sandhāvanti, rajo-sañcitā vātā dāruṇā honti, gaga-
nam uppīlitaṃ, vātā vāyanti, sabasā dhamadhamāyanti,
mahati-mahā-bhīmo saddo niccharati, tesu vātesu kupi-
tesu udakaṃ saṇikaṃ saṇikaṃ calati, uduke calite
khubbhanti maccha-kacchapa, jāyanti yamaka-yamakā 20
ūmiyo, tasanti jalacarā sattā, jalavīci yuganaddho vatṭati,
vīcinādo pavattati, ghorā bubbulā utṭhahanti, pheṇamālā
bhavanti, uttarati mahāsamuddo, disā-vidisaṃ dhāvati
udakaṃ, ussota-paṭisota-mukhā sandanti saliladhārā,
tasanti asurā garuḷā nāgā yakkhā, ubbijjanti: " kin nu 25
kho, kathan nu kho sāgaro viparivattatī " ti, gamana-

patham esanti bhītacittā, khubhite lūḷite jaladhare
pakampati mahāpaṭhavi sanāgā sasāgarā, parivattati
Sinerugiri, kūṭaselasikharo vinamamāno hoti, vimanā
honti ahi-nakula-bilāra-kotthuka-sūkara-miga-pakkhino,
5 rudanti yakkhā appesakkhā, hasanti yakkhā mabesakkhā,
kampamānāya mahāpaṭhaviyā.

Yathā, mahārāja, mahati-mahā-pariyoge uddhanagate
udakasampunṇe ākiṇṇataṇḍule heṭṭhato aggi jalamāno
paṭhamam tāva pariyogam santāpeti, pariyogo santatto
10 udakam santāpeti, udakam santattam taṇḍulam santāpeti,
taṇḍulam santattam ummujjati nimujjati, bubbulaka-
jātam hoti, pheṇamāli uttarati,—evam eva kho, mahārāja,
Vessantaro rājā yaṃ loke duccajan taṃ caji, tassa taṃ
duccajam cajantassa dānassa sabhāvanissandena heṭṭhā
15 mahāvātā dhāretum na visabantā parikuppimṣu, mahā-
vātesu parikupitesu udakam kampi, udae kampite
mahāpaṭhavi kampi. Iti tadā mahāvātā ca udakañ ca
paṭhavi cā ti ime tayo ekamanā viya ahesum.

16. BUDDHA'S VISIT TO KAPILAVATTHU

20 [Vinaya-Piṭaka : Mahāvagga]

Bhagavā Rājagahe yathābhirantam viharitvā yena
Kapilavatthu tena cārikam pakkāmi. Anupubbena
cārikam caramāno yena Kapilavatthu tad avasari. Tatra
sudam Bhagavā Sakkesu viharati Kapilavatthusmiṃ
25 Nigrodhārāme. Atha kho Bhagavā pubbaṇhasamayam
nivāsetvā pattacīvaram ādāya yena Suddhodanassa

Sakkassa nivesanam tena upasamkami, upasamkamitvā paññatte āsane nisīdi. Atha kho Rāhulamātā devī Rāhulakumāram etad avoca: “Eso te, Rāhula, pitā gacchassu dāyajjam yācābī” ti.

Atha kho Rāhulo kumāro yena Bhagavā ten' upasam- 5
kami, upasamkamitvā Bhagavato purato aṭṭhāsi, “sukhā te, samaṇa, chāyā” ti. Atha kho Bhagavā utṭhāyāsanaṁ pakkāmi. Atha kho Rāhulo kumāro Bhagavantam piṭṭhito piṭṭhito anubandhi, “dāyajjam me, samaṇa, dehi; dāyajjam me, samaṇa, dehī” ti. Atha kho 10
Bhagavā āyasmantam Sāriputtam āmantesi: “Tena hi tvam, Sāriputta, Rāhulakumāram pabbājehī” ti.—
“Kathāham, bhante, Rāhulakumāram pabbājemī?” ti.

Atha kho Bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi: “Anujānāmi, 15
bhikkhave, tīhi saraṇagamanehi sāmaṇera-pabbajjam. Evañ ca pana, bhikkhave, pabbājetabbo: paṭhamam kesa-m-assum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhā- 20
petvā, “evam vadehī” ti vattabbo:

Buddham saraṇam gacchāmi,
Dhammam saraṇam gacchāmi,
Saṅgham saraṇam gacchāmi.

Dutiyam pi Buddham saraṇam gacchāmi, 25
Dutiyam pi Dhammam saraṇam gacchāmi,
Dutiyam pi Saṅgham saraṇam gacchāmi.

Tatiyam pi Buddham saraṇaṃ gacchāmi,
Tatiyam pi Dhammaṃ saraṇaṃ gacchāmi,
Tatiyam pi Saṃghaṃ saraṇaṃ gacchāmi ti.

Anujānāmi, bhikkhave, imehi tīhi saraṇagamanehi
5 sāmaṇera-pabbajjan'' ti.

Atha kho āyasmā Sāriputto Rāhulakumāraṃ pabbā-
jesi. Atha kho Suddhodano Sakko yena Bhagavā ten'
upasaṃkami, upasaṃkamitvā Bhagavantam abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho
10 Suddhodano Sakko Bhagavantam etad avoca: '' Ekāhaṃ
bhante Bhagavantam varam yācāmi ti. Atikkantavarā
kho Gotama Tathāgatā ti, yañ ca bhante kappati yañ ca
anavajjan ti vadehi Gotamā ti. Bhagavati me bhante
pabbajite, anappakaṃ dukkhaṃ ahosi, tathā Nande,
15 adhimattaṃ Rāhule. Puttapemaṃ bhante chaviṃ
chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ
chetvā maṃsaṃ chindati, maṃsaṃ chetvā nahāruṃ
chindati, nahāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā
aṭṭhimiñjaṃ āhacca tiṭṭhati. Sādhu bhante ayyā ana-
20 nuññātaṃ mātāpitūhi puttaṃ na pabbājeyyun'' ti.

Atha kho Bhagavā Suddhodanaṃ Sakkaṃ dhammiyā
kathāya sandassesī samādapesi samuttejesī sampahaṃ-
sesī. Atha kho Suddhodano Sakko Bhagavatā dhammiyā
kathāya sandassito samādapito samuttejito sampahaṃsito
25 utṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ
katvā pakkāmi. Atha kho Bhagavā etasmiṃ nidāne
etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āman-
tesi: '' Na bhikkhave, ananuññāto mātāpitūhi putto
pabbājetabbo ; yo pabbājeyya, āpatti dukkaṭassā'' ti.

17. JĪVAKA KOMĀRABHACCA

[Vinaya-Piṭaka : Mahāvagga]

Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasaṅkami, upasaṅkamitvā Abhayam rājakumāram etad avoca : “ Kā me deva mātā, ko pitā ” ti.—“ Aham 5
pi kho te bhaṇe Jīvaka mātaram na jānāmi, api cāham te pitā, mayāpi posāpito ” ti. Atha kho Jīvakassa Komārabhaccassa etad ahosi : “ Imāni kho rājakulāni na sukarāni asippena upajīvitum, yan nūnāham sippam sikkheyyan ” ti. 10

Tena kho pana samayena Takkasilāyaṃ disāpā-mokkho vejjo paṭivasati. Atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takka-silā t na pakkāmi. Anupubbena yena Takkasilā, yena so vejjo ten' upasaṅkami, upasaṅkamitvā tam vejjam 15
etad avoca : “ Icchām' aham ācariya sippam sikkhitun ” ti.—“ Tena hi bhaṇe Jīvaka sikkhassū ” ti.

Atha kho Jīvakassa Komārabhaccassa sattannam vassānam accayena etad ahosi : “ Aham kho bahuñ ca gaṇhāmi, lahuñ ca gaṇhāmi, suṭṭhuñ ca upadbāremi, 20
gaḥitañ ca me na pamussati, satta ca me vassāni adhiyantassa na-y-imassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatī ” ti.—“ Tena hi bhaṇe Jīvaka khanittim ādāya Takkasilāya samantā yojanam āhiṇḍanto yaṃ kiñci abhesajjam passeyyāsi tam āharā ” 25
ti.—“ Evaṃ ācariyā ” ti kho Jīvako Komārabhacco tassa vejjaṃ paṭisunṇitvā khanittim ādāya Takkasilāya samantā yojanam āhiṇḍanto na kiñci abhesajjam addasa.

- Atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkhami, upasamkamitvā tam vejjam etad avoca: "Āhiṇḍanto 'mhi, ācariya, Takkasīlāya samantāyojanam, na kiñci abhesajjam addasan" ti.—"Sikkhito
- 5 'si bhaṇe Jīvaka, alan te ettakam jīvikāyā" ti Jīvakassa Komārabhaccassa parittam pātheyyam pādāsi. Atha kho Jīvako Komārabhacco tam parittam pātheyyam ādāya yena Rājagaham tena pakkāmi. Atha kho Jīvakassa Komārabhaccassa tam parittam pātheyyam
- 10 antarāmagge Sākete parikkhayam agamāsi. Atha kho Jīvakassa Komārabhaccassa etad abosi: "Ime kho maggā kantārā appodakā appabhakkhā, na sukarā apātheyyena gantum, yaṁ nūnāham pātheyyam pariyeseyyan" ti.
- 15 Tena kho pana samayena Sākete seṭṭhibhariyāya sattavassiko sīsābādho hoti. Atha kho Jīvako Komārabhacco Sāketam pavisitvā yena seṭṭhissa gaḥapatissa nivesanam ten' upasamkhami, upasamkamitvā dovārikam āṇāpesi: "Gaccha bhaṇe dovārika, seṭṭhibhariyāya
- 20 pāvada: "Vejjo ayye āgato; so tam datṭhukāmo" ti.—"Evaṁ ācariyā" ti kho so dovāriko Jīvakassa Komārabhaccassa paṭisunitvā yena seṭṭhibhariyā ten' upasamkhami, upasamkamitvā seṭṭhibhariyam etad avoca: "Vejjo ayye āgato; so tam datṭhukāmo" ti.—"Kīdiso
- 25 bhaṇe dovārika vejjo" ti.—"Daharako, ayye" ti.—"Alam bhaṇe dovārika, kiṁ me daharako vejjo karissati? Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu ārogam kātum, bahum hiraṇṇam ādāya agamanisū" ti.

Atha kho so dovāriko yena Jīvako Komārabhacco ten' upasaṃkami, upasaṃkamitvā Jīvakaṃ Komārabhaccam etad avoca: "Setṭhibhariyā ācariya evaṃ āha: "Alaṃ.....hiraññaṃ ādāya agamaṃsū" ti.—"Gaccha bhane dovārika, setṭhibhariyāya pāvada: 'Vejjo ayye 5 evaṃ āha: Mā kir' ayye pure kiñci adāsi, yadā ārogā ahosi tadā yaṃ iccheyyāsi taṃ dajjeyyāsi' " ti.—"Evaṃ ācariyā " ti.

Atha kho Jīvako Komārabhacco yena setṭhibhariyā ten' upasaṃkami, upasaṃkamitvā setṭhibhariyāya 10 vikāraṃ sallakkhetvā setṭhibhariyaṃ etad avoca: "Pasatena ayye sappinā attho " ti. Atha kho setṭhibhariyā Jīvakassa Komārabhaccassa pasataṃ sappiṃ dāpesi. Atha kho Jīvako Komārabhacco taṃ pasataṃ sappiṃ nānābhesajjehi nippacitvā setṭhibhariyaṃ 15 mañcake uttānaṃ nipajjāpetvā natthuto adāsi. Atha kho taṃ sappi natthuto dinnam mukhato uggacchi. Atha kho setṭhibhariyā paṭiggahe nuṭṭhahitvā dāsim āṇāpesi: "Handa je imaṃ sappiṃ picunā gaṇhāhi " ti.

Atha kho Jīvakassa Komārabhaccassa etad abosi: 20 "Acchariyaṃ yāva lūkhāyaṃ gharāṇi yatra hi nāma imaṃ chaḍḍaniyadhammaṃ sappiṃ picunā gāhāpessati, bahukāni ca me mahagghāni mahagghāni bbesajjāni upagatāni, kim pi m' ayaṃ kiñci deyyadhammaṃ dassatī?" ti. Atha kho setṭhibhariyā Jīvakassa Komāra- 25 bhaccassa vikāraṃ sallakkhetvā Jīvakaṃ Komārabhaccaṃ etad avoca: "Mayaṃ kho ācariya agārikā nāma upajānāma' etassa saṃyamassa, varam etaṃ sappi dāsānaṃ vā kammakarānaṃ vā pādabbhañjanaṃ vā

padīpakaraṇe vā āsittam. Mā tvaṃ ācariya vimano
ahosi, na te deyyadhammo hāyissatī” ti.

Atha kho Jīvako Komārabhacco seṭṭhibhariyāya
sattavassikam sīsābādhām eken’ eva natthu-kammena
5 apakaḍḍhi. Atha kho seṭṭhibhariyā ārogā samānā
Jīvakassa Komārabhaccassa cattāri sahaṣṣāni pādāsi.
Putto “ mātā me ārogā t̥hitā ” ti cattāri sahaṣṣāni
pādāsi. Suṇisā “ sassū me ārogā t̥hitā ” ti cattāri
sahaṣṣāni pādāsi. Seṭṭhi gahapati “ bhariyā me ārogā
10 t̥hitā ” ti cattāri sahaṣṣāni pādāsi, dāsañ ca dāsiñ ca,
assarathañ ca. Atha kho Jīvako Komārabhacco tāni
soḷasa-sahaṣṣāni ādāya dāsañ ca dāsiñ ca assarathañ ca,
yena Rājagaham tena pakkāmi. Anupubbena yena
Rājagaham yena Abhayo rājakumāro ten’ upasaṃkami,
15 upasaṃkamitvā Abbayaṃ rājakumāraṃ etad avoca :
“ Idam me deva paṭhamakammam soḷasa-sahaṣṣāni dāso
ca dāsi ca assaratho ca, paṭigaṇhātu me devo posāvani-
kan” ti.—“ Alam bhane Jīvaka, tuyh’ eva hotu, amhākañ
ñeva antepure nivesanam māpehi ” ti.—“ Evaṃ devā ” ti
20 kho Jīvako Komārabhacco Abhayassa rājakumārassa
paṭisūṇitvā Abhayassa rājakumārassa antepure ni-
vesanam māpesi.

18. WHY DEVADATTA REBELLED AGAINST BUDDHA

[Vinaya-Piṭaka : Cullavagga]

25 Bhagavā Kosambiyam yathābhirantaṃ viharitvā
yena Rājagaham tena cārikam pakkāmi. Anupubbena

cārikam caramāno yena Rājagaham tad avasari. Tatra
 sudam Bhagavā Rājagāhe viharati Veluvane Kalandaka-
 nivāpe. Tena kho pana samayena Bhagavā mahatīyā
 parisāya parivuto dhammam desento nisinno hoti
 sarājikāya parisāya. Atha kho Devadatto utthāyāsana 5
 ekamsam uttarāsaṅgam karitvā yena Bhagavā ten'
 añjalim paṇāmetvā Bhagavantam etad avoca: " Jinno
 'dāni bhante Bhagavā vuddho mahallako addhagato
 vayo anuppatto, appossukko 'dāni bhante Bhagavā
 diṭṭhadhamma-sukhavibhāram anuyutto viharatu, mama 10
 bhikkhusaṅgham nissajjatu, aham bhikkhusaṅgham
 pariharissāmī " ti.—" Alam Devadatta, mā te rucci
 bhikkhusaṅgham pariharitun " ti. Dutiyam pi,
 tatiyam pi kho Devadatto Bhagavantam etad avoca:
 " Jinno 'dāni bhante Bhagavā.....bhikkhusaṅgham 15
 pariharissāmī " ti.—" Sāriputta-Moggallānānam pi kho
 aham Devadatta bhikkhusaṅgham na nissajjeyyam,
 kim pana tuyham chavassa khelāpakassā " ti. Atha
 kho Devadatto " sarājikāya mam Bhagavā parisāya
 khelāpaka-vādena apasādeti, Sāriputta-Moggallān' 20
 eva ukkamsatī " ti kupito anattamano Bhagavantam
 abhivādetvā padakkhiṇam katvā pakkāmi. Ayañ ca
 tarahi Devadattassa Bhagavati paṭhamo āghāto ahosi.

Atha kho Bhagavā bhikkhū āmantesi: " Tena hi
 bhikkhave saṅgho Devadattassa Rājagehe *Pakāsaniya-* 25
kammam karotu: ' Pubbe Devadattassa aññā pakati
 ahosi, idāni aññā pakati. Yam Devadatto kareyya
 kāyena vācāya na tena Buddhho vā Dhammo vā Saṅgho
 vā daṭṭhabbo. Devadatto' va tena daṭṭhabbo ' " ti.

19. AJĀTASATTU AND BUDDHA

[Sañjīva-Jātaka : Paccuppanna-vatthu]

So hi [rañño Bimbisārassa putto Ajātasattu-kumāro]
 Buddhānaṃ paṭikaṇṭakabbhūte dussīle pāpadhamme
 5 Devadatte pasīditvā, tam asantam asappurisaṃ paggayha
 “tassa sakkāraṃ karissāmī” ti bahum dhanam
 pariccajitvā Gayāsīse vihāraṃ kāretvā, tass’ eva vacanaṃ
 gahetvā pitaraṃ dhammarājānaṃ sotāpannaṃ ariyasāva-
 kaṃ ghātetvā, “Devadatto paṭhavipaviṭṭho” ti sutvā,
 10 “kacci nu kho mam pi paṭhavi gileyyā” ti bhītatasito
 rajjasukhaṃ na labhati, sayane assādaṃ na vindati,
 tibbakāraṇābhītunno hatthipoto viya kampamāno
 vicarati. So paṭhaviṃ phalamānaṃ viya, avīcijālaṃ
 nikkhamantaṃ viya, paṭhaviyā attānaṃ giliyamānaṃ
 15 viya, ādittāya lohapaṭhaviyā uttānaṃ nipajjāpetvā
 ayasūlehi koṭṭiyamānaṃ viya ca samanupassi. Ten’
 etassa paṭhakukkuṭass’ eva mubuttam pi kampa-
 mānassa avatthānaṃ nāma nāhosi. Sammāsambuddhaṃ
 passitukāmo khamāpetukāmo pañhaṃ pucchitukāmo
 20 ahosi, attano aparādha-mahantatāya upasaṃkamituṃ na
 sakkoti.

Ath’ assa, Rājagahanaṃ Kattikarattivāre sampatte,
 devanagaraṃ viya nagare alaṃkate, mahātale amacca-
 gaṇaparivutassa kañcanāsane nisinnassa, Jīvakaṃ
 25 Komārabhaccaṃ avidūre nisinnaṃ disvā, etad ahosi:

“ Jīvakam gahetvā Sammāsambuddham passissāmi,
 na kho pana sakkā mayā ujukam eva vattum : ‘ aham
 samma Jīvaka sayam gantum na sakkomi, ehi maṃ
 Satthu santikam nehī ’ ti, pariyāyena pana rattisam- 5
 padam vaṇṇetvā ‘ kan nu kho ajja mayam samaṇam vā
 brāhmaṇam vā payirupāseyyāma, yaṃ no payirupāsan-
 tānam cittam paśideyyā ’ ti vakkhāmi, taṃ sutvā
 amaccā attano satthārānam vaṇṇam kathessanti, Jīvako
 pi Sammāsambuddhassa vaṇṇam kathessati, atha naṃ
 gahetvā Satthu santikam gacchissāmī ” ti so pañcabi 10
 padehi rattim vaṇṇesi :

“ Lakkhaññā vata bho dosinā ratti,
 abhirūpā vata bho dosinā ratti,
 dassaniyā vata bho dosinā ratti,
 pāsādikā vata bho dosinā ratti, 15
 ramaṇiyā vata bho dosinā ratti,

kam nu khv-ajja mayham samaṇam vā brāhmaṇam vā
 payirupāsato cittam paśideyyā ” ti.

Ath’ eko amacco Pūraṇassa Kassapassa vaṇṇam
 kathesi, eko Makkhali-Gosālassa, eko Ajita-Kesa- 20
 kambalassa, eko Kakudha-Kaccāyanassa, eko Sañjaya-
 Belaṭṭhiputtassa, eko Nāthaputta-Nigaṇṭhassā ti. Rājā
 tesam katham sutvā tuṇhī ahosi. So hi Jīvakass’ eva
 mahā-amaccassa katham paccāsimasi. Jīvako pi “ rañño
 maṃ ārabha kathite yeva jānissāmī ” ti avidūre tuṇhī 25
 nisīdi. Atha naṃ rājā āha : “ tvam pana samma Jīvaka

- kinṃ tuṇhī'' ti. Tasmim̐ khaṇe Jīvako uṭṭhāyâsanā yena Bhagavā ten' añjalim̐ paṇāmetvā " eso deva arabam̐ Sammāsambuddho ambākam̐ ambavane viharati saddhim̐ adḍhatelasehi bhikkhusatehi, tañ ca pana Bhagavantam̐
- 5 evam̐ kalyāṇo kittisaddo abbhuggato'' ti nava arahâdiguṇe vatvā, jātito paṭṭhāya pubbanimittâdibhedam̐ Bhagavato ānubbāvam̐ pakāsetvā, " tam̐ Bhagavantam̐ devo payirupāsatu, dhammam̐ suṇātu, pañham̐ pucchatû '' ti āha.
- 10 Rājā sampunṇa-manoratho hutvā " tena hi samma Jīvaka hatthiyānāni kappāpehi '' ti yānāni kappāpetvā mabantena rājānubbāvena Jīvakambavanam̐ gantvā gandhamanḍalamālehi bhikkhusam̐gha-parivutam̐ Tathāgataṃ disvā santa-vīci-majjhe mahaṇṇavam̐ viya niccalam̐ bhikkhusam̐gham̐ ito c' ito ca anuviloketvā, " evarūpā
- 15 nāma me parisā na diṭṭhapubbā'' ti iriyāpathe yeva pasīditvā, sam̐ghassa añjalim̐ paggaṇhitvā, tbutim̐ katvā Bhagavantam̐ vanditvā, ekamantam̐ nisinno sāmāñña-phala-pañham̐ pucchi. Ath' assa Bhagavā S ā m a ñ ñ a -
- 20 p h a l a-Suttantam̐ kathesi. So Suttapariyosāne attamano Bhagavantam̐ khamāpetvā uṭṭhāyâsanā padakkhiṇam̐ katvā pakkāmi.
- Satthā, acirapakkantassa rañño, bhikkhū āmantetvā " khat' āyam̐ bhikkhave rājā, sac' āyam̐ bhikkhave rājā
- 25 issariyakāraṇā pītaram̐ dhammikam̐ dhammarājānam̐ jīvitā na voropessatha, imasmim̐ yeva āsane virajam̐ vītamalam̐ dhammacakkhum̐ uppajjissatha. Devadattam̐ pana nissāya asantam̐ paggaham̐ katvā Sotâpatti-phalā parihīno'' ti āha.

20. HOW BUDDHA CONSOLED KISĀGOTAMĪ

[Dhammapada Commentary]

[Sāvatthiyaṃ kir' eko seṭṭhī Gotamī nāma ekaṃ komārikaṃ kilanta-sariratāya 'Kisāgotamī' ti paññāyamānaṃ parijñākulassa dhītaraṃ attano puttassa ānetvā cattālīsakoṭṭidhanaṃ paṭicchāpesi.] 5

Tassā aparena samayena gabbho paṭiṭṭhahi. Sā dasamāsaccayena puttam vijāyi. So padasā gamana-kāle kūlam akāsi. Sā adiṭṭhapubbamarāṇatāya tam jhāpetum nīharante vāretvā “puttassa me bhesajjam pucchissāmī” ti matakalebaram aṅkenādāya “api nu me 10 puttassa bhesajjam jānāthā” ti pucchantī gharapaṭipātiyā vicarati. Atha naṃ manussā “amma ummattikā 'si jātā, mataputtassa bhesajjam pucchantī vicarasī” ti vadanti. Sā “avassam mama puttassa bhesajja-jāna-nakaṃ labhissāmī” ti maññamānā vicarati. 15

Atha naṃ eko paṇḍitapuriso disvā “ayam mama dbitā paṭhamaputtakaṃ vijātā bhavissati adiṭṭhapubba-maraṇā, mayā imissā avassayena bhavitum vaṭṭatī” ti cintetvā āha: “Ahaṃ amma bhesajjam na jānāmi, bhesajja-jānanakaṃ pana jānāmī” ti.—“Ko jānāti tātā” 20 ti.—“Satthā amma jānāti, gaccha tam pucchā” ti. Sā “gamissāmi tātā, pucchissāmī” ti vatvā Satthāram upasaṃkaminītvā vanditvā ekamantaṃ ṭhitā pucchi: “Tumhe kira me puttassa bhesajjam jānātha, bhante” ti.—“Āma jānāmī” ti.—“Kiṃ laddhum vaṭṭatī” ti.— 25 “Accharagahana-mattaṃ siddhatthakaṃ laddhum vaṭṭatī” ti.—“Labhissāmi bhante, kassa pana gehe laddhum

vaṭṭatī ” ti.—“Yassa gehe putto vā dhītā vā na koci matapubbo” ti.

Sā “ sādhu bhante ” ti Sattbāram vanditvā mataputtakam ankenādāya, antogāmaṃ pavisitvā, paṭhamagebassa dvāre thatvā, “ atthi nu kho imasmim gehe siddhatthako, puttassa kira me bhesajjam etan ” ti vatvā, “ atthī ” ti vutte, “ tena hi dethā ” ti. Te āharitvā siddhatthakesu diyyamānesu, “ imasmim gehe putto vā dhītā vā matapubbo kacci n’atthi, ammā ” ti pucchitvā, 10 “ kim vadesi amma, jīvamānā hi katipayā, matakā eva bahukā ” ti vutte, “ tena hi gaṇbatha vo siddhatthake, n’ etam mama puttassa bhesajjan ” ti paṭidāsi. Iminā niyāmena ādito paṭṭhāya pucchantī vicarati. Sā ekagehe pi siddhatthake agahetvā sāyaṇhasamaye 15 cintesi: “ Aho bhāriyaṃ kammaṃ,—abaṃ ‘mam’ eva putto mato’ ti saññam akāsim, sakalagāme hi pana jīvantehi matakā va bahutarā ” ti. Tassā evaṃ cintayamānāya puttasiṇha-mudukaṃ hadayaṃ thaddhabhāvam agamāsi.

20 Sā puttam araṇṇe chaḍḍetvā Satthu santikaṃ gantvā vanditvā ekamantam aṭṭhāsi. Atha naṃ Satthā “ laddhā te ekaccharamattā siddhatthakā ” ti āha.—“ Na laddhā bhante, sakalagāme hi jīvantehi matakā eva bahutarā ” ti. Atha naṃ Satthā “ tvaṃ ‘mam’ eva 25 putto mato’ ti sallakkhesi, dhuvadhammo esa sattānaṃ, maccurājā hi sabbasatte aparipunnajjbāsaye evaṃ mahogho viya parikassamāno yeva apāyasamudde pakkhipatī ” ti vatvā dhammaṃ desento imaṃ gātham āha :

Taṃ puttapasusammattaṃ vyāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya
gacchatī ti.

Gāthāpariyosāne Kisāgotamī Sotāpatti-phale patitṭha-
bi. Sā pana Satthāraṃ pabbajjaṃ yāci. Satthā bhikkhu- 5
nīnaṃ santikaṃ pesetvā pabbājesi. Sā laddhūpa-
sampadā 'Kisāgotamī-ttherī' ti paññāyi.

21. QUARREL BETWEEN THE SĀKIYAS AND THE KOLIYAS

[Kuṇāla-Jātaka : Paccuppanna-vatthu]

Sākiya-Koliyā kira Kapilavatthunagarassa ca Koliya- 10
nagarassa ca antare Rohiṇiṃ nāma nadim eken' eva
āvaraṇena bandhāpetvā sassāni kārenti. Atha Jeṭṭha-
mūlamāse sassesu milāyantesu ubhayanāgaravāsīnaṃ pi
kammakarā sannipatiṃsu. Tattha Koliyavāsīno
vadiṃsu: "Idam udakaṃ ubhato nībariyamānaṃ n'eva 15
tumbhākaṃ na ambhākaṃ pahossati. Ambhākaṃ pana
sassam eka-udaken' eva nippajjissati. Idam udakaṃ
ambhākaṃ dethā" ti. Kapilavathuvāsīno vadiṃsu:
"Tumbhesu koṭṭhake pūretvā ṭhitesu mayam ratta-
suvanṇa-nīlamaṇi-kāḷakabāpaṇe gabetvā na sakkhissāma 20
pacchi-pasibbakādibhatthā tumbhākaṃ gharadvāre
vicarituṃ. Ambhākaṃ pi sassam eken' eva udakena
nippajjissati. Idam udakaṃ ambhākaṃ dethā" ti.—
"Na mayam dassāmā" ti.—"Mayam pi na dassāmā"
ti. Evam kathaṃ vaddhetvā eko utthāya ekassa 25

pahāram adāsi, so pi aññassā ti evam añña-m-aññaṃ paharitvā rājakulānaṃ jātiṃ ghaṭetvā kalahaṃ vaḍḍhesuṃ. Te gantvā tasmim kamme niyutta- amaccānaṃ kathesuṃ, amaccā rājakulānaṃ kathesuṃ.

5 Tato Sākiyā “thāmañ ca balañ ca dassessāmā” ti yuddhasajjā nikkhamiṃsu. Koliyāpi “thāmañ ca balañ ca dassessāmā” ti yuddhasajjā nikkhamiṃsu.

[Apare panācariyā: “Sākiya-Koliyānaṃ dāsīsu
10 udakatthāya naḍiṃ gantvā cumbaṭāni bhūmiyaṃ nikkhipitvā sukhakathāya nisinnāsu, ekissā cumbaṭam ekā sakasaññāya gaṇhi. Taṃ nissāya “tava cumbaṭam, mama cumbaṭan” ti kalahe pavatte, kamena ubhaya-
nagaravāsino dāsakammakarā c’eva sevaka-bhojakā-
15 macca-uparājāno cā ti sabbe yuddhasajjā nikkhamiṃsū” ti vadanti.]

Tasmim sāmaye Bhagavā Sāvattthiyaṃ viharanto paccûsasamaye lokaṃ volokento ime evaṃ yuddhasajje nikkhamante addasa. Disvā “mayi gate, esa kalabo
20 vûpasamissati nu kho no” ti upadhārento sarīra-
paṭijagganaṃ katvā, Sāvattthiyaṃ piṇḍāya caritvā, piṇḍapātapaṭikkanto sāyaṇhasamaye Gandbakuṭito nikkhamitvā, kassaci anārocetvā, sayam eva patta-
cīvaram ādāya, dvinnam senānam antare nisīdi.

25 Kapilavattuvāsino Bhagavantam disvā “ambākaṃ ñātiseṭṭho Satthā āgato, diṭṭho nu kho ambākaṃ kalahakaraṇabbhāro” ti cintetvā “na kho pana sakkā, Satthari āgate, amhehi parassa sarīre sattham pātetum, Koliyavāsino ambe hanantu vā pacantu vā”

ti āyudhāni chaḍḍesum. Koliyavāsino pi tath' eva
akamsu.

Atha Bhagavā ramaṇīye padese vālikāpuliṇe
paññattavarabuddhāsane nisīdi, anopamāya Buddhasiriyā
virocamāno. Te pi rājāno Bhagavantam vanditvā 5
nisīdimsu. Atha ne Satthā jānanto va "kasmā āgat'
attha, mahārājā" ti pucchitvā, " n' eva bhante
nadīdassanatthāya na kīḷanatthāya, imasmim pana
ṭhāne saṃgāmaṃ paccupaṭṭhāpetvā āgat' ambā " ti.—
"Kim nissāya vo kalabo, mahārājā" "ti.—"Udakam 10
nissāya, bhante" ti.—"Udakam kim agghati,
mahārājā " ti.—" Appam, bhante " ti.—"Paṭhavī
nāma kim agghati, mahārājā " ti.—"Anagghā, bhante"
ti.—" Kbattiyā kim agghanti, mahārājā " ti.—
" Khattiyā nāma anagghā, bhante " ti.—" Appaggham 15
udakam nissāya kasmā mahagghe khattiye nāsetha,
mahārājā " ti.

"Kalahasmiṃ hi assādo nāma n' attbi. Kalaba-
vasena hi, mahārāja, ekāya rukkhadevatāya kāḷasīhena
saddhiṃ baddhāghāto sakalam pi imaṃ kappam 20
anuppatto yevā " ti vatvā P h a n d a n a-Jātakam
kathesi. Tato " parapattiyena nāma, mahārāja, na
bhavitabbam, parapattiyā hutvāpi ekassa sasassa
kathāya ti-yojana-sahassavittthate Himavante catuppada-
gaṇā mahāsamuddam pakkhandino abesum, tasmā 25
parapattiyena na bhavitabban " ti vatvā
D a d d a b h a-Jātakam kathesi. Tato " kadāci,
mahārāja, dubbalo pi mahabbalassa randhe passati,
kadāci mahabbalo pi dubbalassa, laṭukikāpi sakunikā

batthināgaṃ ghātesī ” ti vatvā *L a ṭ u k i k a*-Jātakam kathesi.

- Evam kalaha-vūpasamanatthāya tīṇi Jātakāni kathetvā, samaggi-paridīpanatthāya dve Jātakāni kathesi :
- 5 “Samaggānaṃ hi, mahārāja, koci otāraṃ nāna passitum na sakkotī” ti vatvā *R u k k h a d h a m m a*-Jātakam kathesi. Tathā “samaggānaṃ, mahārāja, koci vivaraṃ passitum nāsakkhi, yadā pana añña-maññaṃ vivādam akaṃsu, atha ne eko nesādaputto
- 10 jīvitakkbayaṃ pāpetvā ādāya gato, vivāde assādo nāma n’ atthī ” ti vatvā *V a ṭ ṭ a k a*-Jātakam kathesi. Evam imāni pañca Jātakāni kathetvā, avasāne *A t t a d a ṇ ḍ a*-Suttam kathesi.

22. ANNIHILATION OF THE SĀKIYAS

- 15 [Bhaddasāla-Jātaka : Paccuppanna-vatthu]

I

- Sāvatthiyaṃ hi Anāthapiṇḍikassa nivesane pañcannaṃ bhikkhusatānaṃ nibaddhabhojanaṃ pavattati, tathā Visākhāya ca Kosalarañño ca. Tattha pana
- 20 kiñcāpi nānaggarasabhojanaṃ dīyati, bhikkhūnaṃ pan’ ettha koci vissāsiko n’ atthi ; tasmā bhikkhū rājanivesane na bhuñjanti, bhattaṃ gahetvā Anāthapiṇḍikassa vā Visākhāya vā aññesaṃ vā vissāsikānaṃ gharaṃ gantvā bhuñjanti. Rājā ekadivasam “paṇṇākāraṃ āhaṭaṃ,
- 25 bhikkhūnaṃ dethā” ti bhattaggam pesetvā, “bhattagge

bbikkhū n' atthī" ti vutte, "kaṇṇaṃ gatā" ti pucchitvā
 "attano vissāsikagehesu nisīditvā bhuñjantī" ti sutvā,
 bhuttapātarāso Satthu santikaṃ gantvā "bhante,
 bhojanaṃ nāma kiṃ-paramaṃ" ti pucchi.—"Vissāsa-
 paramaṃ mahārāja, kañjikamattam pi hi vissāsikena 5
 dinnam madhuraṃ hotī" ti.—"Bhante, kena pana
 saddhiṃ bhikkhūnaṃ vissāso hotī" ti.—"Ñātīhi vā
 Sakyakulehi vā mahārājā" ti. Tato rājā cintesī:
 "Ekaṃ Sakyadhītaram ānetvā aggamaheṣiṃ karissāmi
 ti evaṃ mayā saddhiṃ bhikkhūnaṃ ñātiko viya 10
 vissāso bhavissatī" ti.

So utthāyāsanaṃ attano nivesanaṃ gantvā Kapila-
 vatthum dūtaṃ pesesi : "Dhītaraṃ kira me dentu,
 ahaṃ tumhehi saddhiṃ ñātibhāvaṃ icchāmi" ti. Sākiyā
 dūtavacanam sutvā sannipatitvā mantayimsu : "Mayaṃ 15
 Kosalarañño āṇāpavattiṭṭhāne vasāma, sace dārikaṃ na
 dassāma mahantaṃ veraṃ bhavissati, sace dassāma
 kulavaṃso no bhijjissati, kin nu kho kattaḃban" ti.
 Atha ne Mahānāmo āha : "Mā cintayittha, mama dhītā
 Vāsabbakhattiyā nāma Nāgamuṇḍāya nāma dāsiyā 20
 kucchismiṃ nibbattā soḷasaṃvassa-padesikā uttama-
 rūpadharā sobhaggappattā pitivaṃsena khattiyajātikā,
 tam assa 'khattiyakaññā' ti pesessāmā" ti. Sākiyā
 "sādhū" ti sampaṭicchitvā dūte pakkoṣāpetvā "sādhū,
 dārikaṃ dassāma, idān' eva taṃ gahetvā gacchathā" ti 25
 āhaṃsu. Dūtā cintesun : "Ime Sakyā nāma jātiṃ
 nissāya atimānino, 'sādisi no' ti vatvā asadisim pi
 dadeyyuṃ, etehi saddhiṃ ekato bhuñjamānaṃ eva
 gaṇhissāmā" ti. Te evaṃ āhaṃsu : "Mayaṃ gahetvā

gacchanta yā tumbehi saddhim ekato bhuñjati taṃ
gahetvā gamissāmā” ti.

- Sākiyā tesam nivāsanaṭṭhānam dāpetvā “kiṃ
karissāmā” ti cintayimṣu. Mahānāmo āha: “Tumhe
5 mā cintayittba, ahaṃ upāyaṃ karissāmi ; tumhe mama
bhojanakāle Vāsabhakhattiyam alaṃkaritvā ānetvā,
mayā ekasmiṃ kabale gahitamatte, ‘deva, asuko rājā
nāma paṇṇam paṇiṇi, imaṃ tāva sāsanaṃ suṇāthā’ ti
paṇṇam dasseyyāthā” ti. Te “sādhū” ti sampatichchitvā
10 tasmim bhuñjamāne kumārikam alaṃkarimṣu.
Mahānāmo “dhītaraṃ me ānetha, mayā saddhim
bhuñjatū” ti āha. Atha naṃ thokaṃ papañcam katvā
ānayimṣu. Sā “pitarā saddhim bhuñjissāmā” ti
ekapātiyā hattham otāresi. Mahānāmo tāya saddhim
15 ekaṃ piṇḍaṃ gahetvā mukhe ṭhapesi ; dutiyapiṇḍassa
hatthe pasāritamatte, “deva, asukaraññā nāma paṇṇam
pahitaṃ, imaṃ tāva sāsanaṃ suṇāthā” ti paṇṇam
upanāmesuṃ. Mahānāmo “amma, tvaṃ bhuñjā” ti
dakkhiṇahatthaṃ pātiyā yeva katvā vāmahatthena
20 paṇṇam gahetvā paṇṇam olokesi. Tassa taṃ sāsanaṃ
upadhārentass’ eva itarā bhuñji. So tassā bhuttakāle
hatthaṃ dhovitvā mukhaṃ vikkhālesi. Dūtā “niccha-
yen’ eva sā etassa dhītā” ti niṭṭham agamaṃsu, na taṃ
antaraṃ jānitum sakkhimṣu. Mahānāmo mahantena
25 parivārena dhītaraṃ pesesi. Dūtā pi taṃ Sāvattim
netvā “ayaṃ kumārikā jātisampannā, Mahānāma ssa
dhītā” ti vadiṃsu. Rājā tussitvā sakalanagaraṃ alaṃ-
kārapetvā taṃ ratanarāsimbhi ṭhapetvā aggamaheṣiṭṭhane
abhisiñcāpesi.

Sā rañño piyā ahosi manāpā. Sā suvaṇṇavaṇṇaṃ
 puttam vijāyi. Ath' assa nāmagahaṇadivase rājā attano
 ayyakāya santikaṃ pesesi: "Sakyaarājadhītā Vāsabha-
 khattiyā puttam vijāyi, kim assa nāmaṃ karomā"
 it. Tam pana sāsanaṃ gabetvā gato amacco thokaṃ 5
 badhiradbātuko, so gantvā rañño ayyakāya ārocesi. Sā
 taṃ sutvā "Vāsabhakhattiyā puttam avijāyitvā pi
 sabbam janaṃ abhibbavi, idāni pana ativiya rañño
 vallabhā bhavissatī" ti āha. Badhirāmacco 'vallabhā'
 ti vacanaṃ dussutaṃ sutvā 'vidūḍabho' ti sallakkhetvā 10
 rājānaṃ upagantvā "deva, kumārassa kira 'Viḍūḍabho'
 ti nāmaṃ karothā" ti āha. Rājā "porāṇakaṃ no
 kuladattikaṃ nāmaṃ bhavissatī" ti cintetvā 'Viḍū-
 ḍabho' ti nāmaṃ akāsi.

II

15

Tato paṭṭhāya kumāro kumārāparibhārena vadḍhanto
 sattavassikakāle aññesaṃ kumārānaṃ mātāmabakulato
 batthirūpaka-assarūpakādīni ābariyamānāni disvā
 mātaraṃ pucchi: "Amma, aññesaṃ mātāmabakulato
 paṇṇākāro ābariyyati, mayhaṃ koci kiñci na peseti, 20
 kiṃ tvaṃ nimmātāpitikā" ti. Atha naṃ sā "tāta,
 tava Sakyaarājāno mātāmabhā, dūre pana vasanti, tena
 te kiñci na pesentī" ti vatvā vañcesi. Puna soḷasa-
 vassakāle "amma, mātāmabakulaṃ passitukāmo 'mbī"
 ti. "Alaṃ tāta, kiṃ tattha bhavaṃ karissatī" ti 25
 vāriyamāno pi punappunaṃ yāci. Ath' assa mātā "tena
 hi gacchābī" ti sampaṭicchī. So pitu ārocetvā

- mahantena parivārena nikkhami. Vāsabbakhattiyā puretaraṃ paṇṇaṃ pesesi: “ Ahaṃ idha sukhaṃ vasāmi, sāmīno mā ’ssa kiñci antaraṃ dassayimsū ” ti. Sākiyā Viḍūḍabhassa āgamaṇaṃ ñatvā “ vanditum na sakkā ” ti tassa dāharadabara-kumārake janapadaṃ paṇiṇimsu. Kumāre Kapilavatthum sampatte, Sākiyā santhāgāre sannipatiṃsu. Kumāro santhāgāraṃ gantvā atthāsi. Atha naṃ “ ayaṃ te tātā mātāmaho, ayaṃ mātulo ” ti vadimsu. So sabbe vandamāno vicari.
- 10 So yāva piṭṭhiyā rujanappamāṇaṃ vanditvā ekam pi attānaṃ vandantaṃ adisvā “ kin nu kho maṃ vandantaṃ n’ atthī ” ti pucchi. Sākiyā “ tātā, kaniṭṭhakumārā janapadaṃ gatā ” ti vatvā tassa mahantaṃ sakkāraṃ karimsu.
- 15 So katipāhaṃ vasitvā mahantena parivārena nikkhami. Ath’ ekā dāsī tena santhāgāre nisinnaphalakaṃ “ idaṃ Vāsabbakhattiyā-dāsiyā puttassa nisinnaphalakan ” ti akkositvā khīrodakena dhovi. Eko puriso attano āvudhaṃ pamussitvā nivatto taṃ gaṇhanto
- 20 Viḍūḍabha-kumārassa akkosaṇasaddaṃ sutvā taṃ antaraṃ pucchitvā “ Vāsabbakhattiyā dāsiyā kucchismim Mahānāma-Sakkassa jātā ” ti ñatvā gantvā balakāyassa kathesi. “ Vāsabbakhattiyā kira dāsiyā dhītā ” ti mahākolāhalaṃ ahosi. Kumāro taṃ sutvā “ ete tāva
- 25 mama nisīdanaphalakaṃ khīrodakena dhovantu, ahaṃ pana rajje patiṭṭhitakāle etesaṃ galalohitaṃ gahetvā mama nisinnaphalakaṃ dhovissāmi ” ti cittaṃ ṭhapesi.

Tasmiṃ Sāvatthiṃ gate, amaccā sabbam pavattiṃ rañño ārocesuṃ. Rājā “ mayhaṃ dāsiddhītaṃ adaṃsū ”

ti Sākiyānaṃ kujjhitvā Vāsabhakhattiyāya ca puttassa ca
 dinnaparihāraṃ pacchinditvā dāsadāsīhi laddhabba-
 mattakam eva dāpesi. Tato katipābhaccayena Satthā
 rājanivesanaṃ gantvā nisīdi. Rājā āgantvā vanditvā
 “ bhante, tumhākaṃ kira ñātakehi dāsiddhītā mayhaṃ 5
 dinnā, ten’ assā ahaṃ saputtāya parihāraṃ acchinditvā
 dāsadāsīhi laddhabbamattakam eva dāpesin ” ti āha.
 Satthā “ ayuttaṃ mahārāja Sākiyehi kataṃ, dadantehi
 nāma samajātikā dātabbā, assa tam pana mahārāja
 vadāmi: Vāsabhakhattiyā rājadhītā khattiyarañño gehe 10
 abhisekaṃ labhi, Viḍūḍabho ti khattiyarājānam eva
 paṭicca jāto ; ‘matigottaṃ nāma kiṃ karissati, piti-
 gottam eva pamāṇan’ ti porāṇakapaṇḍitā daḷidditthiyā
 kaṭṭhabhārikāya aggamaheṣi-tṭhānam adamsu, tassā ca
 kucchismim jātakumāro dvādasayojanikāya Bārāṇasiyā 15
 rajjaṃ patvā Kaṭṭhavāhanarājā nāma jāto ” ti vatvā
 Kaṭṭhabhārikāya Jātakam kathesi. Rājā dhammakathaṃ
 sutvā “ pitigottam eva kira pamāṇan ” ti tussitvā
 mātāputtānaṃ pakatiparihāraṃ eva dāpesi.

III

20

Viḍūḍabho rajjaṃ labhitvā taṃ veraṃ saritvā “ sabbe
 pi Sākiye māressāmi ” ti mahatiyā senāya nikkhami.
 Taṃ divasaṃ Satthā paccūsakāle lokam olokento ñāti-
 saṃghassa vināsaṃ disvā “ ñātisaṃgahaṃ kātuṃ vaṭṭati ”
 ti cintetvā pubbaṇbasamaye piṇḍāya caritvā piṇḍapāta- 25
 paṭikkanto gandbakaṭṭhiyaṃ sīhaseyyaṃ kappetvā sāyaṇha-
 samaye ākāseṇa gantvā Kapilavatthu sāmante ekasmiṃ

- kabaracchāye rukkhamūle nisīdi. Tato avidūre Viḍū-
dabhassa rajjasīmāya mahanto sandacchāyo nigrodha-
rukkho atthi. Viḍūḍabho Satthāraṃ disvā upasaṃ-
kamtivā vanditvā “ bhante, kimkāraṇā evarūpāya
5 uṇhavelāya imasmimṃ kabaracchāye rukkhamūle nisī-
dittha, etasmimṃ sandacchāye nigrodhamūle nisīdatha,
bhante ” ti vatvā, “ hotu mahārāja, ñātakānaṃ chāyā
nāma sītalā ” ti vutte, “ ñātakānaṃ rakkhanatthāya
Satthā āgato bhavissatī ” ti cintetvā Satthāraṃ
10 vanditvā nivattitvā Sāvattim eva paccāgami. Satthā
pi uppatitvā Jetavanam eva gato. Rājā Sākiyānaṃ
dosam saritvā dutiyam pi nikkhamitvā tatth’ eva
Satthāraṃ passitvā puna nivatti ; tatiyavāre nikkha-
mitvā tatth’ eva Satthāraṃ passitvā nivatti ; catuttha-
15 vāre pana tasmimṃ nikkhante, Satthā Sākiyānaṃ pubba-
kammaṃ oloketvā tesam nadiyam visapakkhepanapāpa-
kammaṃ appaṭibāhiya-bhāvaṃ ñatvā catutthavāraṃ
na agamāsi. Viḍūḍabharājā khīrapāyake dārake ādiṃ
katvā sabbe Sākiye ghātetvā galalohitena phalakaṃ
20 dhovitvā paccāgamāsi.

23. DEATH OF KING PASENADI

[Bhaddasāla-Jātaka : Paccuppanna-vatthu]

- Tato porāṇakavinicchayikā lañcam alabhantā appa-
lābhā hutvā Bandhulaṃ “ rajjam patthetī ” ti rājakule
25 paribhindimsu. Rājā tesam katham gahetvā cittam
niggahetum nāsakkhi. “ Imasmim idh’ eva ghātiya-

māne garahā uppajjissatī ” ti puna cintetvā payuttapuri-
 sehi paccantam pabarāpetvā Bandhulam pakkosāpetvā,
 “ paccanto kira kupito, tava puttehi saddhim gantvā
 core gaṇhā ” ti pahīnitvā, “ etth’ ev’ assa dvattiṃsāya
 puttehi saddhim sīsam chinditvā āharathā ” ti tena 5
 saddhim aññe pi samatthe mahāyodhe pesesi. Tasmim
 paccantam gacchante yeva, senāpati kira āgacchatī ti
 payuttakacorā palāyimsu. So tam padesam āvāsāpetvā
 janapadam santappetvā nivatti. Ath’ assa nagarato avi-
 dūraṭṭhāne te yodhā saddhim puttehi sīsam chindimsu. 10

Tam divasam Mallikāya pañcahi bhikkkhusatehi
 saddhim dve aggasāvakā nimantitā honti. Ath’ assā
 pubbanhe yeva “ sāmikassa te saddhim puttehi sīsam
 chinnan ” ti paṇṇam āharitvā adamsu. Sā tam pavattim
 ñatvā kassaci kiñci avatvā paṇṇam ucchaṅge katvā 15
 bhikkhusamgham eva paricari. Ath’ assā paricārikā
 bhikkhūnam bhattam datvā sappicāṭim āharantā
 therānam purato cāṭim bhindimsu. Dhammasenāpati
 “ bhedanadhammam bhinnam, na cintetabban ” ti āha.
 Sā ucchaṅgato paṇṇam nīharitvā, “ ‘dvattiṃsāya puttehi 20
 saddhim pitu sīsam chinnan ’ ti me imam paṇṇam
 āharimsu, aham idaṃ sutvā pi na cintemi, sappicāṭiyā
 bhinnāya kiṃ cintessāmi, bhante ” ti āha. Sā
 dvattiṃsa-suṇisāyo pakkosāpetvā “ tumhākam sāmikā
 niraparādhā, attano purimakammaphalam labhimsu, 25
 tumhe mā socittha, rañño pi upari manopadosam mā
 karitthā ” ti ovadi.

Rañño carapurisā nam katham sutvā gantvā tesam
 niddosabhāvam rañño kathesum. Rājā samvegappatto

- tassā nivesanam gantvā Mallikañ ca suṇisāyo c' assā khamāpetvā Mallikāya varam adāsi. Sā “gahito me hotū” ti vatvā, tasmim gate matakabhattam datvā nahātvā rājānam upasamkamitvā “deva, tumhehi me
- 5 varo dinno, mayhañ ca aññen' attho n' atthi, dvattimsāya ca me suṇisānam mamañ ca kulagharagamanam anujānāthā” ti āha. Rājā sampaticchi. Sā dvattimsa-suṇisāyo sakasakakulam pesetvā sayam Kusināranagare attano kulagharam agamāsi.
- 10 Rājā pi Bandhulasenāpatino bhāgineyyassa Dīgha-Kārāyanassa nāma senāpatitṭhānam adāsi. So pana “mātulo iminā mārīto” ti rañño otāram gavesako carati. Rājā niraparādhassa Bandhulassa mārītakālato paṭṭhāya vippatīsārī hutvā cittassādam na labhati,
- 15 rajjasukham nānubhoti. Tadā Satthā Sakyānam Uḷumpam nāma nigamam upanissāya viharati. Rājā tattha gantvā āramato avidūre khandhāvāram nivesetvā mandena parivārena “Satthāram vandissāmī” ti vihāram gantvā pañca rāja-kakudha-bhaṇḍāni Kārāyanassa
- 20 datvā ekako va gandhakuṭim pāvīsi. Tasmim gandhakuṭim pavitṭhe, Kārāyano tāni rāja-kakudha-bhaṇḍāni gahetvā Viḍūḍabham rājānam katvā rañño ekam assam ekañ c' upatṭhānakārikam mātugāmam nivattetvā Sāvattim agamāsi.
- 25 Rājā Satthārā saddhim piyakatham kathetvā nikkhamanto senam adisvā tam mātugāmam pucchitvā tam pavattim sutvā “bhāgineyyam ādāya gantvā Viḍūḍabham gahessāmī” ti Rājagaha-nagaram gacchanto, vikāle dvāresu pihitesu, nagaram patvā ekissā sālāya

nipajjitvā vātātapakilanto rattibhāge tatth' eva kālam akāsi. Vibhātāya rattiyā "deva, Kosala-narindo anātho jāto" ti vilapantiyā tassā itthiyā saddaṃ sutvā rañño ārocesuṃ. So mātulassa mahantena sakkārena sarīra-kiccaṃ kāresi.

5

24. MAHĀBODHI-PŪJĀ

[Kāliṅgabodhi-Jātaka : Paccuppanna-vatthu]

Veneyya-saṃgahatthāya hi Tathāgate janapadacārikam pakkante, Sāvattvivāsino gandhamālādihatthā Jetavanam gantvā aññaṃ pūjanīyaṭṭhānam alabhitvā 10 Gandhakuṭṭidvāre pādetvā gacchanti. Te na ulāra-pāmojjā honti. Taṃ kāraṇam ñatvā Anāthapiṇḍiko Tathāgatassa Jetavanam āgatakāle Ānandattherassa santikam gantvā "bhante, ayaṃ vibhāro, Tathāgate cārikam pakkante, nippaccayo hoti, manussānam gandha- 15 mālādīhi pūjanīyaṭṭhānam na hoti, sādhu bhante Tathāgatassa imam attham ārocetvā etassa pūjanīyaṭṭhānassa sakkuṇeyyabhāvaṃ vā asakkuṇeyyabhāvaṃ vā jānāthā " ti. So "sādhū" ti sampatīcchitvā Tathāgataṃ pucchi: "Kati nu kho bhante cetiyānī" ti.—"Tīni Ānandā" 20 ti.—"Katamāni bhante."—"Sārīrikam, pāribhogikam, uddesikan" ti.—"Sakkā pana bhante, tumhesu dharantesu yeva, cetiyam kātun" ti.—"Ānanda, sārīrikam na sakkā, taṃ hi Buddhānam parinibbutakāle hoti, uddesikam avatthukam manamattakena hoti, Buddhehi 25

pana paribhutto Mahābodhi dharantesu pi parinibbutesu
pi cetiyam evā ” ti.—“ Bhante, tumhesu cārikam
pakkantesu, Jetavana-mahāvihāro appatisaraṇo hoti,
manussā pūjanīyaṭṭhānam na labhanti, Mahābodhito
5 bījam āharitvā Jetavanadvāre ropemi, bhante ” ti.—
“ Sādhū Ānanda, ropehi ; evaṃ sante Jetavane mama
nibaddhavāso viya bhavissatī ” ti.

Thero Anāthapiṇḍikassa ca rañño ca ārocetvā Jeta-
vanadvāre Bodhiropanaṭṭhāne āvāṭam sodbāpetvā Mahā-
10 moggallāna-theram āba : “ Bhante, aham Jetavanadvāre
Bodhim ropessāmi, Mahābodhito me pakkam āharathā ”
ti. Thero “ sādhu ” ti sampaticchitvā ākāsenā Bodhi-
maṇḍam gantvā vaṇṭato parigalantam pakkam bhūmim
appattam eva cīvarena patichhitvā āharitvā adāsi.
15 Ānandattbero “ ajja Bodhim ropessāmī ” ti Kosala-
rājānam ārocesi.

Rājā sāyaṇhasamaye mahantena parivārena sabbūpa-
karaṇāni gāhāpetvā āgami, tathā Anāthapiṇḍiko
Visākhā ca saddho jano. Thero Mahābodhi-ropanaṭṭhāne
20 mahantam suvaṇṇakaṭāham ṭhapetvā heṭṭhā chiddam
kāretvā gandhakalalassa pūrāpetvā “ idam Bodhi-
pakkam ropehi, mahārājā ” ti rañño adāsi. So cintesi :
“ Rajjam nāma na sabbakālam ambhākam hatthe tiṭṭhati,
idam mayā Anāthapiṇḍikena ropāpetum vaṭṭatī ” ti
25 so tam pakkam mahāseṭṭhissa hatthe ṭhapesi. Atha
nam Anāthapiṇḍiko gandhakalalam viyūhitvā tattha
pātesi. Tasmim tassa hatthato muttamatte sabbesam
passantānañ ñeva naṅgalasīsappamāṇo Bodhirukkho
paṇṇāsa-batthubbedho utṭhahi ; catūsu disāsu uddhañ cā

ti pañca mahāsākhā paṇṇāsa-hatthā va nikkhamimsu,
iti so taṃ khaṇaṃ ñeva vanaspati-jetṭhako hutvā atṭhāsi.
Mahantaṃ pāṭihāriyam ahosi.

Rājā atṭhasatamatte suvaṇṇarajataghaṭe gandhodaka-
pūre nīluppalahatthakādi-patimaṇḍite Mahābodhiṃ 5
parikkhipitvā puṇṇa-ghaṭapantiṃ nāma ṭhapāpesi,
sattaratanaṃ vedikaṃ kāresi, suvaṇṇamissikaṃ
vālukaṃ okiri, pākāraparikkhapaṃ kāresi, sattaratana-
mayā dvārakoṭṭhakaṃ kāresi. Sakkāro mahā ahosi.

Thero Tathāgataṃ upasaṃkamitvā “ bhante, 10
tumbhehi Mahābodhimūle samāpanna-samāpattiṃ mayā
ropita-Bodhimūle nisīditvā mahājanassa hitatthāya
samāpajjathā ” ti.—“ Ānanda, kiṃ kathesi, mayi Mahā-
bodhimaṇḍe samāpanna-samāpattiṃ samāpajjitvā
nisīdante, añño padeso dhāretuṃ na sakkotī ” ti.— 51
“ Bhante, mahājanassa hitatthāya imassa bhūmippadesa-
ssa vahana-niyāmena samāpattisukhena taṃ Bodhi-
mūlaṃ paribhuñjathā ” ti.—Satthā ekarattiṃ samāpatti-
sukhena taṃ paribhuñji. Thero Kosalarājādīnaṃ kathetvā
Bodhimahaṃ nāma kāresi. So pi kho Ānandattherena 20
ropitattā ‘Ānanda-bodhi’ yevā ti paññāyittha.

25. RĀJA-PARAMPARĀ

[Samantapāsādikā : Introduction]

Ajātasattussa hi atṭhame vasse Sammāsambuddho
parinibbāyi. Tasmiṃ yeva vasse Sīhakupārassa putto 25
Tambapaṇṇi-dīpassa ādirājā Vijayakumāro imaṃ dīpaṃ

- āgantvā manussavāsam akāsi. Jambudīpe Udaya-
bhadraṣṣa cuddasame vasse idha Vijayo kālam akāsi.
Udaya-bhadraṣṣa pañcadasame vasse Paṇḍuvāsadevo
nāma imasmim dīpe rajjam pâpuṇi. Tattha Nāga-
5 dassaka-rañño vīsatiṃ vasse idha Paṇḍuvāsadevo tiṃsa-
vassāni rajjam kāretvā kālam akāsi. Tasmim vasse
Abhayo nāma rājakumāro imasmim dīpe rajjam pâpuṇi.
Tattha Susunāga-rañño sattarasame vasse idha Abhaya-
rañño vīsati-vassāni paripūriṃsu. Atha Abhayassa
10 vīsatiṃ vasse Pakuṇḍakābhayo nāma Dāmariko rajjam
aggahesi. Tattha Kālāsokassa solasame vasse idha
Pakuṇḍakābhayassa sattarasa-vassāni paripūriṃsu.
Tāni heṭṭhā ekena vassena sahā aṭṭhārasa honti.
Tattha Candaguttassa cuddasame vasse idha Pakuṇḍa-
15 kābhayo kālam akāsi, Muṭṣasīva-rājā rajjam pâpuṇi.
Tattha Asoka-dhammarājassa sattarasame vasse idha
Muṭṣasīva-rājā kālam akāsi, Devānampiya-Tisso rajjam
pâpuṇi.

- Parinibbute ca pana Sambuddhe, Ajātasattu catu-
20 vīsati-vassāni rajjam kāresi, Udayabhadro ca solasa,
Anuruddho ca Muṇḍo ca aṭṭhārasa, Nāgadassako catu-
vīsati, Susunāgo aṭṭhārasa, tass' eva putto Asoko aṭṭha-
vīsati. Asokassa puttā dasabhātuka-rājāno dve vīsati-
vassāni rajjam kāresuṃ. Tesam pacchato nava-Nandā
25 dve vīsatiṃ eva, Candagutto ca catuvīsati, Bindusāro
aṭṭhavīsati, tassāvasāne Asoko rajjam pâpuṇi. Tassa
pure abbisekā cattāri vassāni ; abhisekato aṭṭhārasame
vasse imasmim dīpe Mahinda-tthero patitṭhito. Evam
etena rājavamsānusārena veditabbam.

26. NIGRODHA-SĀMANERA

[Samantapāsādikā : Introduction]

Bindusārarañño kira dubbalakāle yeva Asokakumāro
 attanā laddham Ujjenirajjam pahāya āgantvā sabbam
 nagaram attano hatthagatam katvā [Bindusāra-rañño 5
 jeṭṭhaputtam] Sumanam rājakumāram aggahesi. Tam
 divasam eva Sumanassa rājakumārassa Sumanā nāma
 devī paripunṇagabbhā abosi. Sā aññātakavesena
 nikkhamitvā avidūre aññataram caṇḍāla-gāmam sandhāya
 gacchantī jeṭṭhaka-caṇḍālassa gehato avidūre añña- 10
 tarasmim nigrodharukkhe adhivatthāya devatāya “ ito
 ehi, Sumane ” ti vadantiyā saddam sutvā tassā samīpam
 gatā.

Devatā attano ānubhāvena ekam sālam nim-
 minitvā “ ettha vasāhī ” ti pādāsi. Sā tam sālam pāvisi. 15
 Gatadivase yeva puttam vijjāyi. Sā tassa nigrodha-
 devatāya pariggahitattā Nigrodho tv-eva nāmam akāsi.
 Jeṭṭhaka-caṇḍālo diṭṭhādivasato pabhuti tam attano
 sāmīdhītaram maññamāno nibaddhavattam paṭṭhapesi.
 Rājadhītā tattha satta vassāni vasi. 20

Nigrodhakumāro pi sattavassiko jāto. Tadā Mahā-
 varuṇa-tthero nāma eko arahā dārakassa hetusampadam
 disvā tattha viharamāno “ sattavassiko dāni dārako,
 kālo nam pabbājetun ” ti cintetvā rājadhītāya ārocāpetvā
 Nigrodhakumāram pabbājesi. Kumāro khuragge yeva 25
 arabattam pāpuṇi.

27. CONVERSION OF ĀSOKA

[Samantapāsādikā: Introduction]

[Asoka-] rājā kira abhisekaṃ pāpuṇitvā tīṇi yeva
saṃvaccharāṇi bāhiraka-pāsaṇḍaṃ parigaṇhi, catutthe
5 saṃvacchare Buddhasāsane pasīdi. Tassa kira pitā
Bindusāro brāhmaṇa-bhatto ahosi. So brāhmaṇānaṃ ca
brāhmaṇajātiya-pāsaṇḍānaṃ ca paṇḍaraṅga-paribbājakā-
dīnaṃ saṭṭhisabassa-mattānaṃ niccabbattaṃ paṭṭhapesi.

Asoko pitarā pavattitaṃ dānaṃ attano antepure
10 tath' eva dadamāno ekadivasam sīhapañjare ṭhito te
upasama-paribāhirena ācārena bhuñjamāne asantindriye
avinīta-iriyāpathe disvā cintesi: "Idisaṃ dānaṃ
upaparikkhitvā yuttaṭṭhāne dātum vaṭṭatī" ti. Evaṃ
cintetvā amacce āha: "Gacchatha, bhaṇe, attano attano
15 sādhusammate, samaṇa-brāhmaṇe antepuram abhi-
haratha, dānaṃ dassāmā" ti. Amaccā "sādhu, devā" ti
rañño paṭissutvā te te paṇḍaraṅga-paribbājakājīvika-
nigantbādayo ānetvā "ime, mahārāja, amhākaṃ
arahanto" ti āhaṃsu.

20 Atha rājā antepure uccāvacāni āsanāni paññāpetvā
"āgacchantū" ti vatvā āgatāgate āha: "Attano attano
patirūpe āsane nisīdathā" ti. Te ekacce bhaddapīṭhakesu
ekacce phalakapīṭhakesu nisīdiṃsu. Taṃ disvā
rājā "n'atthi tesam antosāro" ti ñatvā tesam anurūpaṃ
25 khādaniya-bhojaniyaṃ datvā uyyojesi. Evaṃ gacchante
kāle ekadivasam sīhapañjare ṭhito addasa Nigrodhaṃ

sāmaṇeraṃ rājaṅgaṇena gacchantam, dantam guttam
santindriyam iriyāpatha-sampannam.

Disvā pan' assa etad abosi: "Ayaṃ jano sabbo
pi vikkhittacitto bhanta-miga-paṭibhāgo, ayam pana
dārako avikkhittacitto ativiya c'assa ālokita-vilokitaṃ 5
sammiñjana-pasāraṇaṃ ca sobhati, addhā etassa
abbhantare lokuttara-dhammo bhavissatī" ti rañño saha
dassanen' eva sāmaṇere cittaṃ pasīdi, pemaṃ saṇṭhahi.
Atha rājā sañjātapemo sabahumāno "etaṃ sāmaṇeraṃ
pakkosathā." ti amacce pesesi. "Te aticirāyantī" ti 10
puna dve tayo pesesi "turitam āgacchatū" ti.

Sāmaṇero attano pakatiyā yeva agamāsi. Rājā
"patirūpam āsanam ñatvā nisīdathā" ti āha. So ito
c'ito ca viloketvā "n'atthi dāni aññe bhikkhū" ti samus-
sita-setacchattam rājapallaṅkam upasaṃkamitvā patta- 15
gaḥaṇattbhāya rañño ākāraṃ dasseti. Rājā taṃ
pallaṅkasamīpam upagacchantam eva disvā cintesi:
"Ajj'eva dāni ayaṃ sāmaṇero imassa gehassa sāmiko
bhavissatī" ti.

Sāmaṇero rañño hatthe pattaṃ datvā pallaṅkam abhi- 20
rūhitvā nisīdi. Rājā attano atthāya sampāditam sabbam
yāgu-khajjaka-bhatta-vikatim upanāmesī. Sāmaṇero
khādaniya-bhojaniyam attano yāpaniya-mattam eva
sampaṭicchi. Bhattakiccāvasāne rājā āha: "Satthārā
tumhākaṃ dinnam ovādaṃ jānāthā" ti.—"Jānāmi, 25
mahārāja, ekadesenā" ti rañño anurūpam
D h a m m a p a d e Appamādaṃ anuṃmodanattbhāya
abhāsi. Rājā pana "appamādo amatapadaṃ
pamādo maccuno padan" ti sutvā va "aññātaṃ tāta

- pariyosāpehī” ti āha. Anumodanāvasāne “atṭha te tāta dhuva-bhattāni dammī” ti āha. Sāmaṇero āha : “Etāni ahaṃ upajjhāyassa dammi, mahārājā” ti.—“Ko ayaṃ tāta upajjhāyo nāmā” ti.—“Vajjāvajjaṃ disvā
- 5 codetā sāretā, mahārājā” ti.—“Aññāni pi te tāta atṭha dammī” ti.—“Etāni ācariyassa dammi, mahārājā” ti.—“Ko ayaṃ tāta ācariyo nāmā” ti.—“Imasmiṃ sāsane sikkhitabbaka-dhammesu patitṭhāpetā, mahārājā” ti.—“Sādhu tāta aññāni pi te atṭha dammī” ti.—“Etāni
- 10 bhikkhusaṃghassa dammi, mahārājā” ti.—“Ko ayaṃ tāta bhikkhusaṃgho nāmā” ti.—“Yaṃ nissāya, mahārāja, amhākaṃ ācariyupajjhāyānaṃ ca mamaṃ ca pabbajjā ca upasampadā cā” ti. Rājā bhiyyosomattāya tuṭṭhacitto āha : “Aññāni pi te tāta atṭha dammī” ti.
- 15 Sāmaṇero “sādhū” ti sampaticchitvā punadivase dvattiṃsa bhikkhū gahetvā rājantepuraṃ pavisitvā bhattakiccam akāsi. Rājā “aññe pi dvattiṃsa bhikkhū tumhehi saddhiṃ sve bhikkhaṃ gaṇhantū” ti eten’ eva upāyena divase divase vaḍḍhāpento saṭṭhisahassānaṃ brāhmaṇa-paribbājakādīnaṃ bhattaṃ upacchinditvā antonivesane saṭṭhisahassānaṃ bhikkhūnaṃ nicca-bhattaṃ paṭṭhapesi,—Nigrodhatthere gaten’ eva pasādena.

- Nigrodhatthero pi rājānaṃ sapariṣaṃ tīsu Saraṇesu
- 25 pañcasu ca Sīlesu patitṭhāpetvā Buddha-sāsane pothujanikena pasādena acalappasādaṃ katvā patitṭhāpesi.

Puna rājā Asokārāmaṃ nāma mahāvihāraṃ kārāpetvā saṭṭhisahassānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapesi. Sakala-Jambudīpe caturāsītiyā nagara-

sahassesu caturâsîti-vihārasahassāni kārāpesi caturâsîti-sahassa-cetiyapatimaṇḍitāni,—dhammen' eva no adhammena.

28. BUDDHA'S PARABLES

[Majjhima-Nikāya]

5

I

The Mistress and the Maid-servant

Bhūtapubbam bhikkhave imissā yeva Sāvatthiyā Vedehikā nāma gahapatānī ahosi. Vedehikāya bhikkhave gahapatāniyā evaṃ kalyāṇo kittisaddo abbhug- 10
gato: soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti. Vedehikāya kho pana bhikkhave gahapatāniyā Kālī nāma dāsī ahosi, dakkhā analasā susaṃvihita-kammantā.

Atha kho bhikkhave Kāḷiyā dāsiyā etad ahosi: 15
“Mayham kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato: soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti; kin nu kho me ayyā santam yeva nu kho ajjhattam kopam na pātukaroti udāhu asantam, udāhu mayh'ev'ete 20
kammantā susaṃvihitā yena me ayyā santam yeva ajjhattam kopam na pātukaroti, no asantam; yan nūnāham ayyam vīmaṃseyyan” ti. Atha kho bhikkhave Kālī dāsī divā utthāsi. Atha kho bhikkhave Vedehikā

gahapatānī Kāḷim dāsim etad avoca: “He je Kāḷi.”
—“Kim ayye.”—“Kim je divā utthāsī” ti.—Na kho
ayye kiñci.”—“No vata re kiñci, pāpi dāsi, divā
utthāsī” ti kupitā anattamanā bhūkuṭim akāsi.

5 Atha kho bhikkhave Kāḷiyā dāsiyā etad ahosi:
“Santam yeva kho me ayyā ajjhattam kopam na pātu-
karoti, no asantam; yan nūnāham bhiyyosomattāya
ayyam vīmaṃseyyan” ti. Atha kho bhikkhave Kāḷi
dāsi divātaram utthāsī. Atha kho bhikkhave Vedehikā

10 gahapatānī Kāḷim dāsim etad avoca: “He je Kāḷi.”—
“Kim ayye.”—“Kim je divā utthāsī” ti.—“Na kho
ayye kiñci.”—“No vata re kiñci, pāpi dāsi, divā utthāsī”
ti kupitā anattamana-vācam nicchāresi.

Atha kho bhikkhave Kāḷiyā dāsiyā etad ahosi:
15 “Santam yeva kho me ayyā ajjhattam kopam na
pātukaroti, no asantam; mayh’ ev’ ete kammantā susaṃ-
vihitā yena me ayyā santam yeva ajjhattam kopam na
pātukaroti, no asantam; yan nūnāham bhiyyosomattāya
ayyam vīmaṃseyyan” ti. Atha kho bhikkhave Kāḷi

20 dāsi divātaram yeva utthāsī. Atha kho bhikkhave
Vedehikā gahapatānī Kāḷim dāsim etad avoca: “He
je Kāḷi.”—“Kim ayye.”—“Kim je divā utthāsī” ti.—
“Na kho ayye kiñci.”—“No vata re kiñci, pāpi dāsi,
divā utthāsī” ti kupitā anattamanā aggaḷasūcim gahetvā

25 sīse pahāram adāsi, sīsam vobhindi. Atha kho bhikkhave
Kāḷi dāsi bhinnena sīsena lohiteṇa gaḷanteṇa paṭivis-
sakānam ujjhāpesi: “Passath’ ayye soratāya kammaṃ,
passath’ ayye nivātāya kammaṃ, passath’ ayye upa-
santāya kammaṃ, katham hi nāma ekadāsikāya ‘divā

uṭṭhāsi' ti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissatī'' ti.

Atha kho bhikkhave Vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggaṇchi :
 caṇḍī Vedehikā gahapatānī, anivātā Vedehikā gaha- 5
 patānī, anupasantā Vedehikā gahapatānī ti.—Evam eva
 kho bhikkhave idh' ekacco bhikkhu tāvad eva sorata-
 sorato hoti, nivāta-nivāto hoti, upasantūpasanto hoti,
 yāva na amanāpā vacanapathā phusanti ; yato ca kho
 bhikkhave bhikkhum amanāpā vacanapathā phusanti, 10
 atha kho bhikkhu sorato ti veditabbo nivāto ti veditabbo
 upasanto ti veditabbo ti.

II

The Cowherd and the Cattle

Bhūtapubbam bhikkhave Māgadhako gopālako 15
 duppaññajātiko vassānaṃ pacchime māse sarada-
 samaye, asamavekkhitvā Gaṅgāya nadiyā orimatīraṃ,
 asamavekkhitvā pārīman tīraṃ, atitthen' eva gāvo
 patāresi uttaran tīraṃ Suvidehānaṃ. Atha kho bhikkhave
 gāvo majjhe Gaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā 20
 tatth' eva anayabyasanam āpajjimsu. Taṃ kissa hetu ?
 Tathā hi so bhikkhave Māgadhako gopālako duppañña-
 jātiko vassānaṃ pacchime māse saradasamaye, asama-
 vekkhitrā Gaṅgāya nadiyā orimatīraṃ, asamavekkhitvā
 pārīman tīraṃ, atitthen' eva gāvo patāresi uttaran tīraṃ 25
 Suvidehānaṃ.—Evam eva kho bhikkhave ye hi keci
 samaṇā vā brāhmaṇā vā, akusalā imassa lokassa akusalā

POETRY

1. VERSES FROM THE KHUDDAKAPĀTHA

1. MAṄGALAM

1. “Bahū devā manussā ca maṅgalāni acintayum
ākaṅkhamānā sotthānaṃ, brūhi maṅgalam
uttamaṃ.”
2. “Asevanā ca bālānaṃ paṇḍitānañ ca sevanā
pūjā ca pūjaneyyānaṃ, etam maṅgalam uttamaṃ.
3. Patirūpadesavāso [ca] pubbe ca katapuññatā
atta-samma-paṇidhi ca, etam maṅgalam uttamaṃ.
4. Bāhusaccañ ca sippañ ca vinayo ca susikkhito
subhāsītā ca yā vācā, etam maṅgalam uttamaṃ.
5. Mātāpitu-upatṭhānaṃ puttadārassa saṅgaho
anākulā ca kammantā, etam maṅgalam uttamaṃ.
6. Dānañ ca dhammacariyā ca ñātakānañ ca saṅgaho
anavajjāni kammāni, etam maṅgalam uttamaṃ.
7. Arati virati pāpā majjapānā ca saññamo
appamādo ca dhammesu, etam maṅgalam uttamaṃ.
8. Gāravo ca nivāto ca santuṭṭhī ca kataññutā
kālena dhammasavanam, etam maṅgalam uttamaṃ.

9. Khanti ca sovacassatā samaṇānaṃ ca dassanaṃ,
kālena dhammasākacchā, etaṃ maṅgalaṃ uttamaṃ.
10. Tapo ca brahmacariyaṃ ca ariyasaccāna dassanaṃ .
nibbāna-sacchikiriyaṃ ca, etaṃ maṅgalaṃ uttamaṃ.
11. Phutṭhassa lokadhammehi cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ, etaṃ maṅgalaṃ
uttamaṃ.
12. Etādisāni katvāna sabbattha-m-aparājitā
sabbattha sotthiṃ gacchanti, [taṃ] tesāṃ maṅgalaṃ
uttamaṃ."

2. RATANATTAYAM

1. Yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇitaṃ,
na no samaṃ atthi Tathāgatena,
—idam pi Buddhhe ratanaṃ paṇitaṃ,
etena saccena suvatthi hotu.
2. Khayaṃ virāgaṃ amataṃ paṇitaṃ
yaḍ ajjhagā Sakyamuni samāhito,
na tena dhammena sam' atthi kiñci,
—idam pi Dhamme ratanaṃ paṇitaṃ,
etena saccena suvatthi hotu.

3. Yath' indakhīlo paṭhayim sito siyā
catubbhi vātehi asampakampiyo,
tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati,
—idam pi Saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.
4. Vanappagumbe yatha phussitagge
gimhānamāse paṭhamasmi gimhe,
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃhitāya,
—idam pi Buddhhe ratanam paṇītaṃ,
etena saccena suvatthi hotu.
5. Yaṃ Buddhasettṭho parivaṇṇayi sucim
samādhim ānantarikaṇ ñam āhu,
samādbhinā tena samo na vijjati,
—idam pi Dhamme ratanam paṇītaṃ,
etena saccena suvatthi hotu.
6. 'Khīṇaṃ purāṇaṃ, nava[ṃ]-n'atthi-
sambhavaṃ'—
virattacittā āyatike bhavasmim,
te khīṇabījā avirūḷhichandā
nibbanti dhīrā yathāyam padīpo,
—idam pi Saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

3. PETA-DAKKHINĀ

1. Tīro-kuddesu tiṭṭhanti sandhi-siṃghāṭakesu ca,
dvārabāhāsu tiṭṭhanti āgantvāna sakam gharam.
2. Pahūte annapānamhi khajjabhojje upaṭṭhite,
na tesam koci sarati sattānam kammaṇaccayā.
3. Evaṃ dadanti ñātīnam ye honti anukampakā
suciṃ paṇītaṃ kālena kappiyaṃ pānabhojanam :
'idaṃ vo ñātīnam hotu, sukhitaṃ hontu ñātayo'.
4. Te ca tattha samāgantvā ñātipetā samāgatā
pahūte annapānamhi sakkaccaṃ anumodare :
5. 'Ciraṃ jīvantu no ñātī yesam hetu labhāmase,
amhākañ ca katā pūjā dāyakā ca anipphalā.'
6. Na hi tattha kasī atthi, gorakkh' ettha na vijjati,
vaṇijjā tādisī n' atthi, hiraññaṇa kayakkayaṃ,
ito dinnena yāpenti petā kālakatā tabiṃ.
7. Unname udakaṃ vaṭṭaṃ yathā ninnam pavattati,
evam eva ito dinnam petānam upakappati.
8. Yathā vārivahā pūrā paripūrenti sāgaram,
evam eva ito dinnam petānam upakappati.
9. 'Adāsi me, akāsi me, ñātimittā sakhā ca me'—
petānam dakkhiṇam dajjā pubbe katam anussaram.

NIDHI

1. Nidhiṃ nidheti puriso gambhīre odakantike :
'atthe kicce samuppanne atthāya me bhavissati,
2. Rājato vā duruttassa corato pīlitassa vā,
iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā'—
etad atthāya lokasmim nidhī nāma nidhiyate.
3. Tāva-sunihito santo gambhīre odakantike
na sabbo sabbadā eva tassa taṃ upakappati :
4. Nidhī vā ṭhānā cavati, saññā vāssa vimuyhati,
nāgā vā apanāmentī, yakkhā vā pi haranti naṃ,
5. Appiyā vā pi dāyādā uddharanti appassato,—
yadā puññakkhayo hoti, sabbam etaṃ vinassati.
6. Yassa dānena sīlena saṃyamena damena ca
nidhī sunihito hoti itthiyā purisassa vā,
7. Cetiyaṃhi vā Saṃghe vā [pi] puggale atithīsu vā,
mātari pitari vā pi atho jeṭṭhamhi bhātari,—
8. Eso nidhi sunihito ajeyyo anugāmiko ;
pahāya gamanīyesu etaṃ ādāya gacchati.
9. Asādhāraṇa-m-aññesaṃ, acoraḥaraṇo nidhi ;
kayrātha dhīro puññāni, yo nidhi anugāmiko.

5. METTĀ

1. Na paro param nikubbetha
nâtimaññetha katthaci nam kañci,
vyârosanā paṭighasaññā
nāñña-m-aññassa dukkham iccheyya.
2. Mātā yathā niyam puttam
āyusā ekaputtam anurakkhe,
evam pi sabbabhūtesu
mānasam bhāvaye aparimānam.
3. Mettañ ca sabbalokasmiṃ,
mānasam bhāvaye aparimānam,
uddham adho ca tiriyañ ca
asambādham averam asapattam.
4. Tittṭham caram nisinno vā
sayāno vā yāvat' assa vigatamiddho,
etaṃ satim adhiṭṭheyya ;
brahmam etaṃ vihāram idha-m-āhu.

II. VERSES FROM THE DHAMMAPADA

1. SANANTANA DHAMMA ¹

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsatī vā karoti vā
tato naṃ dukkham anveti caḅkam va vāhato padaṃ.
2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paṣānnena bhāsatī vā karoti vā
tato naṃ sukham anveti chāyā va anapāyini.
3. Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi
me,"—
ye taṃ upanayihanti veraṃ tesāṃ na sammati.
4. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi
me,"—
ye taṃ na upanayhanti veraṃ tesūpasammati.
5. Na hi verena verāni sammantīdha kudācanam,
averena ca sammanti,—esa dhammo sanantano.

2. APPAMĀDA

1. Appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā.

¹ The verses grouped under this head are all from the Yamakavagga.

2. Etam viśesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaṃ gocare ratā.
3. Pamādaṃ anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī dhaṇaṃ seṭṭhaṃ va rakkhati.
4. Appamādena Maghavā devānaṃ seṭṭhataṃ gato,
appamādaṃ paśaṃsanti, pamādo garahito sadā.

3. CITTA

1. Phandaṇaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivāra-
yam
ujuṃ karoti medhāvī usukāro va tejaṇaṃ.
2. Vārijo va tñale khitto oka-m-okato ubbhato
pariphandat' idaṃ cittaṃ Māradheyyaṃ pahātave.
3. Dūraṅgaṃ ekacaraṃ asarīraṃ guhāsayaṃ
ye cittaṃ saññameśanti mokkhaṇti Mārabandhaṇā.
4. Diso diṣaṃ yaṃ taṃ kayrā verī vā paṇa verīnaṃ
micchāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.
5. Na taṃ mātā pitā kayrā aññe vā pi ca ñātakā,
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.

4. PUPPHA

1. Ko imaṃ paṭhaviṃ vijessati
Yamalokañ ca imaṃ sadevakaṃ,
ko dhammapadaṃ sudesitaṃ
kusalo pupphaṃ iva paṇessati.

2. Sekho paṭhaviṃ vijessati
Yamalokaṇ ca imaṃ sadevakam,
sekho dhammapadam sudesitam
kusalo puppham iva pacesati.
3. Pupphāni h' eva pacinantam vyâsattam anasam
naram
suttam gāmaṃ mahogho va maccu ādāya gacchati.
4. Yathā pi bhamaro puppham vaṇṇagandham
ahethayam
paleti rasam ādāya, evaṃ gāme muni care.
5. Na paresam vilomāni, na paresam katâkatam,
attano va avekkheyya katāni akatāni ca.

5. TANHĀ

1. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamam jālam, n' atthi tanhāsamā
nadī.¹
2. Manujassa pamatta-cārino tanhā vadḍhati māluvā
viya,
so palavati hurāhuram phalam iccham va vanasmi
vānaro.

¹ Malavagga, v. 17.

3. Yathā pi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idam punappunam.
4. Taṇhāya jāyati soko taṇhāya jāyati bhayaṃ,
taṇhāya vippamuttassa n' atthi soko, kuto bhayaṃ.¹

6. NIBBĀNA²

1. N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparam
sukham.
2. Jighacchā-paramā rogā, saṃkhāra-paramā dukkhā,
etaṃ ñatvā yathābhūtaṃ nibbāna-paramam
sukham.
3. Ārogya-paramā lābhā, santuṭṭhi-paramam dhanam,
vissāsa-paramā ñāti, nibbāna-paramam sukham.
4. Uccinda sineham attano
kumudam sārādikam va pāṇinā,
santimaggaṃ eva brūhaya
nibbānam Sugatena desitam.

7. MAGGA

1. Maggān' atṭhaṅgiko seṭṭho, saccānam caturo padā,
virāgo seṭṭho dhammānam, dipadānañ ca cakkhumā.

¹ Piyaṇṇa, v. 8.

² Verses 1-3 = Sukhavagga, vv. 6-8 ; verse 4 = Maggavagga, v. 13.

2. "Sabbe saṃkhārā aniccā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
3. "Sabbe saṃkhārā anattā" ti yadā paññāya passati,
atha nibbindati dukkhe,—esa maggo visuddhiyā.
4. "Sabbe saṃkhārā dukkhā" ti yadā paññāya passati,
atha nibbindati dukkhe,—esa maggo visuddhiyā.
5. Eso va maggo, n' atth' añño dassanassa visuddhiyā,
etaṃhi tumhe patipajjatha, Mārass' etaṃ pamo-
hanam.

8. BHIKKHU

1. Na tena bhikkhu so hoti yāvatā bhikkhate pare,
vissam dhammam samādāya bhikkhu hoti na
tāvatā.¹
2. Yo 'dha puññañ ca pāpañ ca bāhetvā brahma-
cariyavā
saṃkhāya loke carati, sa ve bhikkhū ti vuccati.²
3. Hatthasaññato pādasaññato
vācāya saññato saññatuttamo
ajjhatarato samāhito
eko santusito, tam āhu bhikkhum.

¹ Dhammatṭhavagga, v. 11.

² Ibid, v. 12.

- Alaṃkato ce pi samaṃ carēyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo, so samaṇo, sa bhikkhu.

9. BRĀHMAṆA

1. Na jaṭāhi no gottena na jaccā hoti brāhmaṇo,
yamhi saccaṇ ca dhammo ca so sukhī, so ca
brāhmaṇo.
2. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ matti-
sambhavaṃ ;
bhovādī nāma so hoti, sa ce hoti sakiñcano;
akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.
3. Bāhita-pāpo ti brāhmaṇo
samacariyā samaṇo 'ti vuccati,
pabbājayāṃ attano malaṃ
tasmā pabbajito ti vuccati.
4. Yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
vitaddaraṃ viṣaṃyuttaṃ tam ahaṃ brūmi
brāhmaṇaṃ.
5. Divā tapati ādicco, rattim ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo ;
atha sabbam ahorattaṃ Buddho tapati tejasā.

¹ Daṇḍavagga, v. 14.

10. BUDDHA'S UDĀNA ¹

1. Anekajātisamsāraṃ sandhāvissaṃ anibbisam
gahakāraṃ gavesanto, dukkhā jāti punappunam ;
2. Gahakāraṃ, diṭṭho 'si, puna geham na kāhasi,
sabbā te phāsukā bhaggā, gahakūṭam visamkhitam,
visamkhāragatam cittam taṇhānam khayam ajjhagā.
3. Sabbābhibhū sabbavidū 'ham asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayam abhiññāya kam uddiseyyam.
4. Aham nāgo va saṃgāme cāpāto patitam saram
ativākyam titikkhissam, dussīlo hi bahujjano.

11. "BUDDHĀNA SĀSANAM"

1. Sabbapāpass' akaraṇam, kusalass' upasampadā,
sacittapariyodapanam,—etam Buddhāna sāsanaṃ.
2. Khanti paramam tapo titikkhā
nibbānam paramam vadanti Buddhā,
na hi pabbajito parūpaghātī
samaṇo hoti param viheṭṭhayanto.
3. Anupavādo anupaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhattasmim pantañ ca sayanāsanam
adbicitte ca āyogo,—etam Buddhāna sāsanaṃ.

¹ Verses 1 and 2=Jarāvagga, vv. 8 and 9; verse 3=Taṇhāvagga, v. 20;
verse 4=Nāgavagga, v. 1.

4. Akkodhena jine kodham, asādbhum sādhunā jine,
jine kadariyam dānena, saccenālīkavādinam.

12. BUDDHA'S EXHORTATION ¹

1. Kumbhūpamam kāyam imam veditvā
nagarūpamam cittam idam t̥hapetvā
yodhetha Māram paññāvudhena
jitañ ca rakkhe anivesano siyā.
2. Phenūpamam kāyam imam veditvā
marīcidhammam abhisambudhāno,
chetvāna Mārassa pāpuppbakāni
adassanam Maccurājassa gacche.
3. Upanītavayo va dāni 'si
sampayāto 'si Yamassa san̥tike,
vāso pi ca te n' atthi antarā
pātheyyam pi ca te na vijjati.
4. So karohi dīpam attano
khippam vāyama, paṇḍito bhava,
niddhantamalo anaṅgano
na puna jātijaram upehisi.

¹ Verses 1-3 = Buddhavagga, vv. 5-7; verse 4 = K. dhavagga, v. 3.

² Verse 1 = Cittavagga, v. 8; verse 2 = Pupphavagga, v. 3; verses 3-4 = Malavagga, vv. 3-4; verse 5 = Bbikkhuvagga, v. 12; verse 6 = Fāpavagga, v. 1; verse 7 = Jarāvagga, v. 1; verse 8 = Taṇhāvagga, v. 15; verse 9 = Loka-vagga, v. 2.

5. Jhāya, bhikkhu, mā ca pamādo,
mā te kāmagaṇe bhamassu cittaṃ,
mā lohagaṇaṃ gili pamatto,
mā kandi “dukkham idan” ti dayhamāno.
6. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye,
dandhaṃ hi karoto puññaṃ pāpasmim ramati mano.
7. Ko nu hāso, kim ānando. niccaṃ pajjalite sati,
andhakārena onaddhā padīpaṃ na gavessatha.
8. Muñca pure, muñca pacchato,
majjhe muñca, bhavassa pāragū,
sabbattha vimuttamānaso
na puna jātijaram upehisi.
9. Uttiṭṭhe na-ppamajjeyya, dhammaṃ sucariṭaṃ care,
dhammacārī sukhaṃ seti asmim loke paramhi ca.

13. MISCELLANEOUS¹

1. Na pupphagandho paṭivātaṃ eti,
na candanaṃ tagaramallikā vā,
satañ ca gandho paṭivātaṃ eti,
sabbā disā sappuriso pavāti.

¹ Verse 1=Pupphavagga, v. 11; verse 2=Paṇḍitavagga, v. 5; verse 3=Arahantavagga, v. 6; verse 4=Tapāhāvagga, vv. 12-13; verse 5=Tapāhāvagga, v. 21.

2. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanam,
dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.
3. Paṭhavisamo na virujjhati
indakhilūpamo tādi subbato,
rahado va apetakaddamo
saṃsārā na bhavanti tādino.
4. Na taṃ daḷhaṃ bandhanam āhu dhīrā
yad āyasaṃ dārujaṃ babbajaṇ ca ;
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekḥā,—
etaṃ daḷhaṃ bandhanam āhu dhīrā.
5. Sabbadānaṃ dhammadānaṃ jināti,
sabbam rasaṃ dhammaraso jināti,
sabbam ratiṃ dhammarati jināti,
taṇhakkhayo sabbadukkhaṃ jināti.

III. VERSES FROM OTHER TEXTS

1. THE CHRONICLE OF GOTAMA BUDDHA

1. Ahaṃ etarahi Buddhho Gotamo Sakyavaḍḍhano
padhānaṃ padahitvāna patto sambodhim
uttamaṃ.
2. Brahmunā yācito santo dhammacakkaṃ
pavattayim,
aṭṭhārasannaṃ koṭīnaṃ paṭhamābhisamayo ahu.
3. Tato parañ ca desento naradevasamāgamo,
gaṇanāya na vattabbo, dutiyābhisamayo ahu.
4. Idh' evāhaṃ etarahi ovadim mama atrajaṃ,
gaṇanāya na vattabbo tatiyābhisamayo ahu.
5. Eko va sannipāto me sāvakānaṃ mahesinaṃ
aḍḍhatelasa-satānaṃ bhikkhūnaṃ āsi samāgamo.
6. Virocamāno vimalo bhikkhusaṅghassa majjhato
dadāmi patthitaṃ sabbam maṇi va sabbakāmado.
7. Phalam ākaṅkhamānānaṃ bhavacchanda-jahesinaṃ
catusaccaṃ pakāsesiṃ anukampāya paṇinaṃ.
8. Dasavīsa-sahassānaṃ dhammābhisamayo abu,
ekadvinnaṃ abhisamayo gaṇanāto asaṅkheyyo.

9. Vitthārikam babujaññam iddham phitam
suphullitam,
idha mayham sakyamunino sāsanam suvisodhitam.
10. Anāsavā vītarāgā santacittā samāhitā
bhikkhū 'nekasatā sabbe parivārenti mam sadā.
11. Idāni ye etarahi jahanti mānusaṃ bhavaṃ
appattamānasā sekhā te bhikkhū viññū-garahitā.
12. Ariyañjasam thomayantā sadā dhammaratā janā
bujjbissanti satimanto saṃsāra-saritā narā.
13. Nagaram Kapilavatthu me, rājā Suddhodano pitā,
mayham janettikā mātā Māyā devī ti vuccati.
14. Ekūnatimsavassāni agāram ajjhā- 'ham -vasiṃ,—
Rāmo Surāmo Subhato tayo pāsādamuttamā.
15. Cattārīsa-sahassāni nāriyo samalaṅkatā,
Bhaddakaccā nāma nārī, Rāhula nāma atrajo.
16. Nimitte caturo disvā assayānena nikkhamiṃ,
chabbassam padhānacāram acarim dukkaram aham.
17. Bārāṇasī-Isipatane cakkam pavattitam mayā,
aham Gotama-Sambuddho saraṇam sabba-pāṇinam.
18. Kolito Upatisso ca dve bhikkhū aggasāvakā,
Ānanda nām' upaṭṭhāko santikāvacaro mama.
19. Khemā Uppalavaṇṇā ca bhikkhunī aggasāvikā,
Citto ca Hatthālavako agg'upaṭṭhāk'-upāsakā.

20. Nandamātā ca Uttarā agg'-upaṭṭhik'-upāsikā,
aham assatthamūlamhi patto sambodhim uttamam.
21. Byāmappabhā sadā mayham soḷasahattham uggato,
appam vassasatam āyu idān' etarahi vijjati.
22. Tāvatā tiṭṭhamāno 'ham tāremi janatam bahum,
thapayitvāna dhammōkkam pacchimajana-
bodhanam.
23. Aham pi na cirass' eva saddhim sāvakaśaṅghato
idh' eva parinibbissam aggīvāhārasaṅkhayā.

2. NIMIRĀJA-CARIYĀ

1. Punâparam yadā homi Mithilāyam puruttame
Nimi nāma mahārājā paṇḍito kusal'-atthiko.
2. Tadāham māpayitvāna catusālam catummukham
tattha dānam pavattesiṃ miga-pakkhi-nara-
nārīnam.
3. Acchādanañ ca sayanañ ca annapānañ ca bhojanam
abbhocchinnam karitvāna mahādānam pavattayim.
4. Yathâpi sevako sāmim dhanahetum upâgato
kāyena vācā manasā ārādhaniyam esati,
5. Tath' evāham sabbabhave pariyesissāmi bodhiyam,
dānena satte tappetvā icchāmi bodhim uttamam.

3. KAPIRĀJA-CARIYĀ

1. Yadā ahaṃ kapi āsiṃ nadikūle darīsaye,
pīlito suṃsumārena gamanaṃ na labhāmi 'haṃ.
2. Yamh' okāse ahaṃ ṭhatvā orapāraṃ patāṃ' ahaṃ,
tatth' acchi satthu-vadhako kumbhīlo ruddadassano.
3. So mam asaṃsi: "ehī" ti ; ahaṃ "emī" ti
tam vadiṃ,
tassa matthakam akkamma parakūle patiṭṭhahiṃ.
4. Na tassa alikaṃ bhaṇitaṃ, yathā-vācam akāsi
'haṃ,
saccena me samo n' atthi,—esā me
sacca-pārami.

4. BHADDEKARATTA

1. Atītaṃ nānvāgameyya, nappatīkaṅkhe anāgataṃ,
Yad atītaṃ pahīnaṃ taṃ, appattaṇ ca anāgataṃ.
2. Paccuppannaṇ ca yo dhammaṃ tattha tattha
vipassati,
asaṃhīram asaṃkappaṃ taṃ vidvā-m-anubrūhaye.
3. Ajj'eva kiccam ātappaṃ, ko jaṇṇā maraṇaṃ suve ?
Na hi no saṃgaran tena mahāsenena Maccunā.
4. Evaṃvihārim ātāpiṃ ahorattaṃ atanditaṃ
taṃ ve bhaddekaratto ti santo ācikkhate muni.

5. GĀTHĀS OF GAYĀ-KASSAPA

1. Pāto majjhantikam sāyam tikkhattum divasass'
aham
otariṃ udakam sotam Gayāya Gayāphagguyā.
2. Yam mayā pakatam pāpam pubbe aññāsu jātisu,
tam 'dānīdha pavābemi,—evamdiṭṭhi pure ahum.
3. Sutvā subhāsitam vācam dhammatthasahitam
padam
tatham yathāvakam attham yoniso paccavekkhisam.
4. Ninbāta-sabbapāpo 'mhi nimmalo payato suci,
suddho Suddhassa dāyādo, putto Buddhassa oraso.
5. Ogayh' attḥaṅgikam sotam sabbapāpam pavāhayim,
tisso vijjā ajjhagamim, katam Buddhassa sāsanam.

6. GĀTHĀS OF RĀHULA

1. Ubhayen' eva sampanno Rāhulabhaddo 'ti mam
vidu,
Yaṇ c'amhi putto Buddhassa, yaṇ ca dhammesu
cakkhumā,
2. Yaṇ ca me āsavā kbīṇā, yaṇ ca n'atthi punabbhavo,
arabā dakkhiṇeyyo 'mhi, tevijjo amataddaso.
3. Kāmandhā jālasañchannā taṇhāchadana-chāditā
Pamattabandhunā baddhā macchā va kumināmukhe.

4. Taṃ kāmam aham ujjhivā, cchētvā Mārassa
bandhanam,
samūlam taṇham abbuyha sītibhūto 'smi
nibbuto.

7. ANGULIMĀLA'S UDĀNA

1. Yo ca pubbe pamajjitvā pacchā so na-ppamajjati
so 'mam lokam pabhāseti abbhā mutto 'va
candimā.
2. Yassa pāpam katam kammam kusālena pithīyati
so 'mam lokam pabhāseti abbhā mutto 'va
candimā.
3. Yo have daharo bbikkhu yuñjati Buddhasāsane
so 'mam lokam pabhāseti abbhā mutto 'va
candimā.
4. Disā hi me dhammakatham suṇantu,
disā hi me yuñjantu Buddhasāsane,
disā hi me te manusse bhajantu
ye dhammam evādapayanti santo.
5. Disā hi me khantivādānam avirodhappasamsīnam
suṇantu dhammam kālena tañ ca anuvidhīyantu.
6. Udamam hi nayanti nettikā, usukārā namayanti
tejanam,
dārum namayanti tacchakā, attānam damayanti
paṇḍitā.

7. Daṇḍen' eke damayanti aṅkusehi kasāhi ca,
adaṇḍena asatthena ahaṃ danto 'mhi tādinā.
8. Coro ahaṃ pure āsiṃ Aṅgulimālo 'ti vissuto,
vuyhamāno mahoghena Buddhaṃ saraṇam
āgamim.
9. Lohitapāṇī pure āsiṃ Aṅgulimālo 'ti vissuto,
saraṇāgamanam passa, bhavanetti samūhatā.
10. Tādisaṃ kammaṃ katvāna bahu-duggatigāmīnaṃ
phuṭṭho kammavipākena anaṇo bhuñjāmi
bhojanaṃ.

8. GĀTHĀS OF MAHĀPAJĀPATĪ GOTAMĪ

1. Buddha vīra namo tyatthu sabbasattānam uttama,
yo maṃ dukkhā pamocesi aññaṃ ca bahukaṃ
janam.
2. Sabbadukkhaṃ pariññātaṃ, hetutaṇhā visosītā,
ariy'aṭṭhaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahaṃ,
yathābhuccam ajānantī saṃsari 'haṃ anibbisam.
4. Diṭṭho hi me so Bhagavā, antimo 'yaṃ samussayo,
vikkhīṇo jātisaṃsāro n'atthi 'dāni punabbhavo.

5. Āraddhaviriye pahitatte niccam daḥhaparakkame
samagge sāvake passa,—esā Buddhāna vandanā.
6. Bahūnaṃ vata atthāya Māyā janayi Gotamaṃ,
byādhimaraṇatunnānaṃ dukkhakkhandhaṃ
byapānudi.

9. GĀTHĀS OF ANOPAMĀ

1. Ucce kule ahaṃ jātā bahuvitte mahaddhane
vaṇṇarūpena sampannā dhītā Majjhassa atraajā.
2. Patthitā rājaputtehi seṭṭhiputtehi gijjhita,
pitu me pesayi dūtaṃ : “Detha mayhaṃ
Anopamaṃ,
3. Yattakaṃ tulitā esā tuyhaṃ dhītā Anopamā,
tato aṭṭhaguṇaṃ dassaṃ hiraṇṇaṃ ratanāni ca.”
4. Sāhaṃ disvāna Sambuddhaṃ lokajetṭhaṃ anuttaraṃ
tassa pādāni vanditvā ekamantaṃ upāvisiṃ.
5. So me dhammaṃ adesesi anukampāya Gotamo,
nisinnā āsane tasmim phusayiṃ tatiyaṃ phalaṃ.
6. Tato kesāni chetvāna pabbajiṃ anagāriyaṃ,
sājja me sattamī ratti yato taṇhā visositā.

10. SĪLĀNISAMSA

1. Sāsane kulaputtānaṃ patiṭṭhā n'atthi yaṃ vinā ānisaṃsa-paricchedaṃ tassa sīlassa ko vade ?
2. Na Gaṅgā Yamunā cāpi Sarabhū vā Sarassatī, ninṇagā vāciravatī, Mahī vā pi Mahānadī
3. Sakkuṇanti visodhetuṃ taṃ malaṃ idha pāṇinaṃ visodhayati sattānaṃ yaṃ ve sīlajalaṃ malaṃ.
4. Na taṃ sajaladā vātā, na cāpi haricandanaṃ, n'eva hārā, na maṇayo, na candakiraṇaṅkurā.
5. Samayantīdha sattānaṃ pariḷāhaṃ surakkhitaṃ yaṃ sameti idaṃ ariyaṃ sīlaṃ accanta-sīlaṃ.
6. Sīlagandhasamo gandho kuto nāma bhavissati, ye samaṃ anuvāte ca paṭivāte ca vāyati.
7. Saggārohaṇa-sopānaṃ aññaṃ sīlasamaṃ kuto, dvāraṃ vā pana Nibbāna-nagarassa pavesane ?
8. Sobhant' evaṃ na rājāno muttā-maṇi-vibhūsitā yathā sobhanti yatino sīlabhūsana-bhūsitā.
9. Attānuvādādibhayaṃ viddhaṃsayati sabbaso, janeti kittihāsaṇ ca sīlaṃ sīlavataṃ sadā.
10. Guṇānaṃ mūlabbhūtaṃ, dosānaṃ balaghātino, iti sīlassa viññeyyaṃ ānisaṃsa-kathāmukhaṃ.

11. VIDHÜROVĀDA

[Vidhurapaṇḍita-Jātaka]

[Atīte Kururaṭṭhe Indapattanagare Dhanañjaya-korabbo rajjaṃ kāresi. Vidhurapaṇḍita nāma amacco tassa attadhammānusāsako ahoṣi. So madburakatho mahādhammakatthiko sakala-Jambudīpe rājāno, hatthi-kantaviṇāsarena paluddhabatthino viya, attano madhura-dhammaḍeṣanāya palobhetvā teṣaṃ sakesakaraññāni gantum adademāno Buddhahitāya mahājanassa dhammaṃ desento mahantena yasena tasmim nagare paṭivasi.]

1. So ca mitte amitte ca ñātayo suhadajjane
alīnamanasamkappo Vidhuro etad abravi ;
2. “Eth’ ayyo rājavasatiṃ, nisīditvā suṇoṭha me
yathā rājakulaṃ patto yasaṃ poso nigacchati.
3. Na hi rājakulaṃ patto aññāto labhate yasaṃ
nāsūro nāpi dummedho na-ppamatto kudācanam.
4. Yadāssa siṃhaṃ paññaṃ ca soceyyaṃ cādhiḡacchati,
atha vissasate tamhi goyhaṃ c’assa na rakkbati.
5. Tulā yathā paggabhitā samadaṇḍā sudhāritā
ajjhittṭho na vikampeyya, sa rājavasatiṃ vase.
6. Tulā yathā paggahitā samadaṇḍā sudhāritā,
sabbāni abhisambhonto sa rājavasatiṃ vase.
7. Divā vā yadi vā rattiṃ rājakiḡcesu paṇḍito
ajjhittṭho na vikampeyya, sa rājavasatiṃ vase.

8. Divā vā yadi vā rattim rājakiccesu paṇḍito
sabbāni abhisambhonto sa rājavasatim vase.
9. Yo c'assa sukato maggo rañño suppaṭiyādito
na tena vutto gaccheyya, sa rājavasatim vase.
10. Na rañño samakam bhuñje kāmabhoge kudācanam,
sabbattha pacchato gacche, sa rājavasatim vase.
11. Na rañño sadisam vattham na mālā na vilepanam
ākappam sarakuttim vā na rañño sadisam ācare,
aññam kareyya ākappam, sa rājavasatim vase.
12. Anuddhato acapalo nipako samvutindriyo
manopaṇidhisampanno, sa rājavasatim vase.
13. Laddhavāro labhe vāram n'eva rājūsu vissase,
aggīva yato tiṭṭheyya, sa rājavasatim vase.
14. Akkodhano asaṃghaṭṭo sacco saṇho apesuno
sampham giram na bhāseyya, sa rājavasatim vase.
15. Vinīto sippavā danto katatto niyato mudu
appamatto suci dakkho, sa rājavasatim vase.
16. Samaṇe brāhmaṇe cāpi sīlavante bahussute
sakkaccam payirupāseyya, sa rājavasatim vase.
17. Chandaññū rājino assa cittaṭṭho c' assa rājino
asaṃkusakavatti 'ssa, sa rājavasatim vase.
18. Es' ayyo rājavasati vattamāno yathā naro
ārādhayati rājānam, pūjaṃ labhati bhattusū" ti.

12. DESCRIPTION OF A HERMITAGE

[Vessantara-Jātaka]

1. Esa selo, mahābrahme, pabbato Gandhamādano
jattha Vessantaro rājā saba puttehi sammati,
2. Dhārento brāhmaṇa-vaṇṇaṃ āsadañ ca masaṃ
jaṭaṃ,
cammavāsī chamā seti jātavedaṃ namassati.
3. Ete nīlā padissanti nānāphaladharā dumā
uggatā abbhakūtā va nīlā añjanapabbatā.
4. Dhavassakaṇṇā khadirā sālā phandanamāluvā
sampavedhenti vātena sakim pītā va māṇavā.
5. Upari dumapariyāyesu saṃgītiyo va sūyare
najjuhā kokilā saṃghā sampatanti dumā dumaṃ.
6. Avhayant' eva gacchantam sākāpattasameritā,
ramayant' eva āgantum, modayanti nivāsinaṃ.
7. Ambā kapitthā panasā sālā jambū vibhītakā
harītakā āmalakā assatthā padarāṇi ca.
8. Cārū timbarukkhā c' ettha nigrodhā ca kapitthanā
madhu-madhukā thevanti nīce pakkā c' udumbarā.
9. Pārevatā bhavyeyyā ca muddikā ca madbutthikā
madhum anelakam tattha sakam ādāya bhuñjare.

10. Aññ' ettha pupphitā ambā, aññe tiṭṭhanti dovilā,
aññe āmā ca pakkā ca bhekavaṇṇā tadūbhayaṃ.
11. Ath' ettha heṭṭhā puriso ambapakkāni gaṇhati
āmāni c' eva pakkāni vaṇṇa-gandha-ras'-uttame.
12. Ath' eva me acchariyaṃ himkāro paṭibhāti maṃ,
devānam iva āvāso sobhati Nandanūpamo.
13. Vibhedikā nāḷikerā khajjurīnaṃ brahāvane
mālā va ganthitā ṭhanti dhajaggān' eva dissare,
nānāvaṇṇehi pupphehi nabhaṃ tārācitāṃ iva.
14. Kuṭajī kuṭṭhatagarī pāṭaliyo ca pupphitā
punnāgā giripunnāgā koviḷārā ca pupphitā.
15. Uddhālakā somarukkhā agarubballiyo babū
puttajīvā ca kakudbā asanā c' ettha pupphitā.
16. Kuṭajā salalā nīpā kosambalabujā dhavā
sālā ca pupphitā tattha palālakhalasannibhā.
17. Tassāvidūre pokkharāṇī bhūmibhāge manorame
padum'uppalasañchannā devānam iva Nandane.
18. Ath' ettha puppharasamattā kokilā mañjubhāṇikā
abhinādenti pavanāṃ utusampupphite dume.
19. Bhassanti makarandehi pokkhare pokkhare madhū,
ath' ettha vātā vāyanti dakkhiṇā attha pacchimā,
padumakiñjakkha-reṇubhi okiṇṇo hoti assamo.

20. Thūlā siṃghāṭakā c' ettha saṃsādiyā pasādiyā
maccha-kacchapavyâvidhā bahū c' ettha-m-upa-
yānakā,
madhum bhiṃsehi savati kbīraṃ sappi muḷālihi.
21. Surabhi taṃ vanam vāti nānāgandhasameritam
sammaddat' eva gandhena pupphasākbāhi taṃ
vanam.
22. Bhamarā pupphagandhena samantā-m-abhināditā,
ath' ettha sakunā santi nānāvaṇṇā bahū dijā,
modanti saha bhariyāhi āñña-m-aññaṃ pakūjino.
23. Nandikā jīvaputtā ca jīvaputtā piyā ca no
piyā puttā piyā nandā dijā pokkoaraṇigharā.
24. Mālā va ganthitā ṭhanti dhajaggān' eva dissare
nānāvaṇṇehi pupphehi kusaleh' eva sugandhikā.
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NOTES

I

ON THE TEXTS

PROSE

1. MŪLAPARIYĀYA-JĀTAKA [No. 245]¹.—The Paccuppannavatthu of this Birth-story furnishes a context by which one can establish a connection between the main tenour of this Jātaka and that of the Mūlapariyāya-Sutta of the Majjhima-Nikāya. According to Buddhaghosa, the term *pariyāya* means both 'desanā' (instruction) and 'kāraṇa' (argument): "idha pana [*pariyāya*-saddo] kāraṇe pi desanāya pi vaṭṭati." Just as the Sutta is *Sabbadhamma-mūlapariyāya*, even so this Jātaka is *Sabbajātaka-mūlapariyāya*,—i.e., the most fundamental of all. This is, indeed, the Jātaka which strikes the key-note of the Buddha's teaching. The Sutta bears the philosophical aspect of Buddhism, while the Jātaka the popular.

The moral of the Jātaka, as contained in the *Gāthā*, is in sharp contrast with the central thought of the Mahābhārata, reflected, for instance, in the following verse [*Sāntiparva*, 231. 41]:—

Kālaḥ sthāpayate sarvaṃ, kālaḥ pacati vai tathā.

It is to be noted that the first line of the Pali *gāthā* (p. 3) sets forth the Epic moral, while the second line inculcates the Buddhist idea as a contrast. The sense is: 'Time, you say,

¹ The reference is to Fausböll's *Jātaka*.

consumes all, even itself; we claim that he who is really wise consumes Time, the all-consumer.'—*Ghasati*=*pacati*.

There is also a picture here of an ancient institution where a large number of pupils resided with their teacher, who was world-renowned.

2 VAṆṆUPATHA-JĀTAKA [No. 2].—*Vaṇṇupatha* means 'sandy track or tract'—that is to say, it is the name both of a route and of a locality; cf. *Uttarāpatha*, *Dakkhiṇāpatha*, *Vamṣa-patha*, *Vetra-patha*, *mūsika-patha*, etc.—Here is an interesting story of a daring caravan journey across a vast sandy desert (of Rajputana) under the guidance of a 'landpilot' (*thala-niyāmaka*) who used to direct the course by the position of the stars. It is remarkable that the Jātaka compares the journey to a voyage across the sea (*samudda-gamana-sadisam*). For the description of different kinds of deserts, see *Apaṇṇaka-Jātaka* [No. 1].

The moral of the story is twofold: (i) "Necessity is the mother of invention"; (ii) "Presence of mind is invaluable in times of emergency".

The Jātaka is important because of its reference to the discovery of underground veins of water and to the construction of artesian-wells. It is interesting to note that a slender blade of grass supplied the clue to the existence of water underneath.

3. BĀVERU-JĀTAKA [No. 339].—This Birth-story is in the form of a parable illustrating the contrast in glory between the Buddha and other teachers of India of that age. These other teachers were founders of different orders of *samaṇas* and *brāhmaṇas*. They have been described as *titthiyā*, a term which in later nomenclature came to denote heretical teachers. By *titthiyā* are generally meant the six leading

thinkers of the Buddha's time: Pūraṇa Kassapa, Makkhali Gosāla, and the rest (—see p. 55). The story testifies to India's maritime activities in the past and to her commercial relations with so distant a country as Bāveru or Babylon. It correctly brings out the fact that there was a great dearth of birds in Babylon, so much so, that an ugly and hoarse-voiced bird like the crow became an object of admiration to people of that country. Note that the crow was used by the Indian mariners for ascertaining direction to land by its flight. The peacock is described as a sweet-voiced (*manjubhāṇī*) bird, though it is not strictly so.

4. NAKKHATTA-JĀTAKA [No. 49].—The purpose of this Jātaka is to guard against the folly of refraining from action on the plea of the inauspiciousness of particular days as declared by astrologers. The term *nakkhatta*, as explained in Kauṭilya's Arthaśāstra [IX. 4. 142], means not only the superstitious belief in the influence of the stars but also the apprehension of time and weather as predicted in astrology and almanac. This explanation is also applicable to the term as used in this Jātaka.—Note that the section referred to in the Arthaśāstra contains an exact Sanskrit counterpart of the Pali gāthā:—

Nakṣattramatiprechantam bālamārtho 'tivartate,
Artho hyarthasya nakṣattram, kiṃ kariṣyanti tārakāḥ.

5. VĀNARINDA-JĀTAKA [No. 57].—This Birth-story is almost the same as the Kumbhīla-Jātaka [No. 224], and the Kapiṛājacariyā (—see p. 103). The Kumbhīla-Jātaka, however, is wanting in the prose narrative. It consists of two verses pointing the moral in its positive and negative aspects. The

first verse only occurs in the Vānarinda-Jātaka. The mode of narration of the story is altogether changed in the Kapiṛāja-cariyā.

6. LAṬUKIKA-JĀTAKA [No. 357].—This is a popular story which narrates how a number of small creatures combined to avenge the wrong done to a quail by a roguish elephant, with whom might was right. The narrative agrees with the story of the Caṭaka in the Pañcatantra [—see Benfey's *Introduction to the Pañcatantra*, I. 15], with this difference that the Pali version has the additional episode of a good elephant acting compassionately towards the quail and its young ones. The hero of the Pali story is really the noble elephant, whereas that of the Sanskrit is the Caṭaka, who organised the forces for revenge.—This Jātaka figures in the Bharhut sculpture with the label “Laṭuva-Jātaka”.

7. NIGRODHAMIGA-JĀTAKA [No. 12].—It is a most skilfully written story showing how gradually men developed their moral sense and compassion and ultimately recognised mercy as a principle far above the mere law. The introduction of *dhammagandikā*, ‘execution block’, for killing one deer a day instead of many unnecessarily, marks a definite step in the application of a human principle in dealing with the lower creatures. King Aśoka, too, in the third century B.C., tried to minimise the slaughter of animals by reducing the daily fare in the royal kitchen to *one* deer and *two* peacocks only [—see Rock Edict I]. This Jātaka also appears in a Bharhut bas-relief.

8. SAMMODAMĀNA-JĀTAKA [No. 33].—“Unity is Strength” is the moral inculcated in this Jātaka as well as in its Sanskrit counterpart in the Hitopadeśa and the Pañcatantra [—see

Benfey's *Pañcatantra*, I. 304; Fausböll in *R. A. S. Journal*, 1870; Julien's *Avadānas*, Vol. I. p. 155]. The story is depicted also in the Bharhut sculpture.

9. RĀJOVĀDA-JĀTAKA [No. 151].—This piece presents a vivid picture of the time when Kāsi and Kosala flourished side by side as two powerful kingdoms of Northern India. The kings of both the countries were out at the same time on tours of inspection, during which they accidentally met and learnt from each other the principle of government followed in the kingdom of each. The contrast between the two principles is brought out in clear terms: (i) 'an eye for an eye, a tooth for a tooth' in the case of the king of Kosala; and (ii) 'amity against enmity and truth against falsehood' in that of the king of Kāsi. The second maxim finds favour with the Buddhists.

10. MAKHĀDEVA AND NIMI [Cariyā-Piṭaka Commentary, pp. 51-53].—The Nikāya version of this story of Makhādeva and Nimi is to be found in the Makhādeva-Sutta of the Majjhima-Nikāya. The Jātaka Commentary contains two separate stories, one named after Makhādeva and the other after Nimi. The story of Makhādeva is illustrated in one of the Bharhut sculptures, showing him upset at the sight of a grey hair plucked from his head by his barber.

Makhādeva, Nimi and Mahā-Janaka were all kings of Mithilā, who forsook the world for the fulfilment of religious life. They are described as the most righteous kings of ancient India.—Note that *Makhādeva* or *Maghādeva* is just a Prakrit form of Sk. *Mahādeva*.

According to the present story, Makhādeva was reborn afterwards as Nimi.

11. MAHOSADHA'S JUDGMENT [Mahā-ummagga-Jātaka, No. 546].—The two episodes illustrate how Mahosadha, son of the banker of the village of Yavamadhyaka, displayed his wonderful power of judging disputes. We have two interesting instances here of a prompt settlement of disputes by arbitration. The disputes themselves were and are of daily occurrence in Indian villages. The judgments of Mahosadha remind one of those funny legal awards in ancient Iran which are popularly known as 'Qazi's Judgments'.

12. SĀMA-JĀTAKA [No. 540].—This is the Pali counterpart of the Rāmāyana story of the Blind Sage, whose son was inadvertently aimed at and killed by king Daśaratha. In the Pali version the king is not Daśaratha, nor is there any curse pronounced on the penitent king. The story is referred to in the Miiindapañha, pp. 198-9.

13. VĀSUDEVA AND HIS BROTHERS.—This piece is taken from the Ghata-Jātaka [No. 454], a Birth-story in which Ghata-panḍita figures as Bodhisatta. Ghata and Baladeva were counted among the nine brothers of Vāsudeva, all born of Devagabbhā (=Devaki of the Mahābhārata). Both Vāsudeva and Baladeva ranked as popular heroes. There were two distinct groups of worshippers, one extolling the greatness of Vāsudeva and the other that of Baladeva—*Vāsudeva-vatikā* and *Baladeva-vatikā* [—see Culla-Niddesa, p. 173, under *devatā*, and Mahā-Niddesa, p. 89]. The Buddhist story serves as a parallel to, if not the actual basis of, both the Mahābhārata stories of 'the Slaughter of Kamsa' and 'the Destruction of the Yādavas'.

14. MAHĀMAṄGALA.—This is from the Paccuppanna-vatthu of the Mahāmaṅgala-Sutta [No. 453]. The term 'maṅgala',

as employed here has a twofold sense: (i) superstitious rite or practice, and (ii) conscious fulfilment of all duties and obligations by a right-minded householder. Both these meanings are contrasted also in Aśoka's Rock Edict IX. The Jātaka as a whole presents us with the popular Brahmanical idea of *maṅgala*, the tone and spirit of which was changed by Buddha in the *Mahāmaṅgala-Sutta*.

15. DESCRIPTION OF AN EARTHQUAKE [Milindapañha, pp. 117-118].—The extract is intended only to illustrate the lucidity of prose style developed in the Milindapañha. It abounds in onomatopœic expressions. The description of the earthquake is most vivid. The happening of an earthquake along with the momentous action of a man, however great, is after all a matter of coincidence, and it will be too much to ask the modern man to believe the latter to be the cause of the former. The coincidence is only in the fact, and there is no causal relation in the scientific sense. But it is remarkable that the passage also sets forth the scientific process of the happening of an earthquake. It presupposes the existence of a hidden accumulation of water and a source of heat inside the earth. The water, being heated, turns into vapour, which causes an explosion shaking the earth as a result thereof, the process being popularly illustrated by that of the boiling of rice in a pot heated by fire from underneath.

16. BUDDHA'S VISIT TO KAPILAVATTHU [Vinaya, Vol. I, pp. 82-83].—The Vinaya account of the Buddha's first visit to Kapilavatthu is concise and dull. It is wanting in poetic elaborations found in the later literary account in the Jātaka Nidānakathā. According to all the accounts, the Buddha went from Rājagaha to Kapilavatthu. The Vinaya account does not

mention the year or the period in which his journey was undertaken. It also leaves many points unexplained, *e.g.*, (1) Did the Buddha pay the visit of his own accord or just to keep an invitation from his father? (2) What might have been the feelings of his father when he first saw him in the garb of a mendicant with a begging bowl in his hand, quite against his family tradition? (3) How was he received by Rāhula's mother, who was his wife in his former relation? (4) What were the circumstances under which Nanda, his half-brother, was admitted to the Order? And lastly, (5) how did the private garden of Nigrodha Sakya become the monastic abode of the Brethren?—The Vinaya account is introduced to set forth:— (1) how the initiation of novices was allowed by the Buddha, and (2) at whose instance the Buddha enjoined the rules that none should be admitted into the Order without the consent and permission of their parents.

17. JĪVAKA KOMĀRABHACCA [Vinaya, Vol. I, pp. 269-272].— The services rendered by Jīvaka Komārabhacca to the Early Buddhist Order were in a sense no less important than those rendered by king Bimbisāra, the banker Anāthapiṇḍika and others. He was born of a *gaṇikā*, called Sālavatī. The babe was thrown away in a dust heap. As luck would have it, he was picked up by Prince Abhaya of Magadha, under whose affectionate care the boy grew up to manhood. The talented boy started for Takkasilā for the study of medicine without asking permission of his foster-father. Takkasilā, the capital of Gandhāra, was then a great seat of learning. Jīvaka mastered the science of medicine under a most eminent professor. The name of the professor is not, however, mentioned. According to some later Buddhist account, his professor

was no other than Bhikṣu Ātreyya. In the Indian medical books, we have mention of Bhikṣu Ātreyya and Punarvasu Ātreyya. Whether they were the same person or different individuals is still a matter of dispute. The Vinaya Mahāvagga records several instances of Jīvaka's skill as a physician.—*Komārabhacca* (Sk. *Kaumārabhṛtya*) is apparently a title signifying that he was a specialist in the treatment of children's diseases. This aspect of Jīvaka's proficiency is brought out in the Sanskrit medical treatise, called *Vṛddha-Jivakīyaṃ*. But none of the instances recorded in the Buddhist works bear out his skill in the treatment of children's diseases. According to Buddhist tradition, Jīvaka was called *Komārabhacca* or *Komārabhaṇḍa*, because he was reared up by a prince [“*Kumārena posāpito 'ti Komārabhacco 'ti nāmam akāṃsu.*”]

18. WHY DEVADATTA REBELLED AGAINST BUDDHA [Vinaya-Piṭaka, Vol. II, pp. 187-92].—The part played by Devadatta in the early history of Buddhism may be broadly compared with that of Judas Iscariot in the early history of Christianity. Devadatta stands condemned in Buddhist history as a wicked man who brought about a division in the Order. A man with evil design, he is said to have been arrogant and intriguing. There are several Jātakas to show that he was inimical to the Buddha through many a birth. In his worldly relation he was the Buddha's maternal uncle's son and brother-in-law too. He joined the Order along with Bhaddiya, Anuruddha, Ānanda and Upāli. He excelled others in some common miraculous powers by which he could win over persons to his side for carrying out his evil designs. He wanted the Buddha to nominate him as his successor to the leadership of the Order. The Buddha declined to do so on the ground that he himself had no right to

do so. This gave offence to Devadatta. He rebelled against the Buddha and the Order. He was further offended when his evil nature was exposed to the public by other bhikkhus, and that under instruction from the Master himself. He at last became desperate and was bent upon taking the Master's life. He needed Prince Ajātasattu as an instrument. He set him up against his father, the good old king Bimbisāra of Magadha, and succeeded in his first plan. Thereafter, he made a plot to kill the Buddha, which, however, proved a failure.

'Ajātasattu' was evidently a royal epithet, meaning 'a king without an enemy'. But, as usual with the Buddhists, they account for the name differently. According to them, the prince of Magadha was named Ajātasattu, because he was found to have been an enemy of his father from before his birth.

19. AJĀTASATTU AND BUDDHA [Saṅjīva-Jātaka, No. 150, Paccuppanna-vatthu].—This account of king Ajātasattu's visit to Jivaka's mango-grove, where the Buddha was staying, is substantially the same as that in the Sāmaññaphala-Sutta of the Digba-Nikāya. According to the Sutta account, it was during a full-moon night that king Ajātasattu became eager to wait upon some religious teacher for a profitable discussion. In those days it was a general custom with Indian kings to choose such an occasion for such a purpose. Ajātasattu's choice did not fall upon the Buddha until his name was suggested by Jivaka, his court-physician, in whose mango-grove in the suburb of Rājagaha the Master was then dwelling with 1250 disciples. Further, according to the earlier account, the point on which he sought enlightenment was the Fruit of a religious life in the present existence. The motive is changed in the Jātaka account. Here the king was anxious to wait upon the Buddha,

fully believing that he alone would be able to bring solace to his penitent heart. He knew beforehand that each of his courtiers would recommend to him an interview with his own revered teacher. In this very connection, the two accounts introduce to us the six leading thinkers of the age, namely, Pūraṇa Kassapa, the propounder of the doctrine of non-action, Makkhali Gosāla, the propounder of fatalistic creed, Ajita Kesakambala, the avowed atheist, Kakudha Kaccāyana, the eternalist, Sañjaya Belatṭhiputta, the sceptic, and Nigaṇṭha Nāthaputta, the propounder of Jainism [—see Barua's *History of Pre-Buddhistic Philosophy*, Sections III and IV).—Note that there is full play of the Buddhist theological motive in the Jātaka description of the royal visit.

20. HOW BUDDHA CONSOLED KISĀGOTAMĪ [Dhammapada Commentary, III, pp. 432 f.]—The woman's lot in ancient Indian society was not in all instances happy. Kisāgotamī was unhappy as a wife and more so as a mother. She describes her distressful state in her gāthās. Like a mad woman she was moving about here and there carrying her dead child, fondly believing that perchance she might meet a person who could bring it back to life. She was at last referred to the Buddha, who, instead of disheartening her by pointing out her mistake, made her understand the fact of existence for herself, and she realised the Truth.

21. QUARREL BETWEEN THE SĀKIYAS AND THE KOLIYAS [Kuṇāla-Jātaka, No. 536, Paccuppanna-vatthu].—The Sākiyas and the Koliyas were two Kṣatriya tribes who traced their descent from King Mahāsammata and Okkāka (Sk. *Ikṣvāku*). In other words, they claimed to have been the off-shoots of the

solar race of Kṣatriyas. The two clans were united by matrimonial alliances and formed a confederacy. The Sākiyas settled down in Kapilavatthu, and the Koliyas in Devadaha. The river Rohiṇī stood as a boundary between the two territories, the garden of Lumbinī being situated on the bank of this river on the side of Kapilavatthu. Kapilavatthu and Devadaha were also names of capitals of the two countries. The Rohiṇī supplied water for irrigation, for which purpose the cultivators of the two countries used to make a barrage (*āvaraṇa*) in the river. A quarrel arose between the cultivators of the two countries over the water supply from the Rohiṇī. According to some authorities, the quarrel was between the maid-servants belonging to the two clans over a trifle. However, the altercation between them led to preparation for a war between the two clans. When the two armies were about to march, the Buddha made a timely intervention and settled the dispute. In bringing about the settlement, the Master delivered an illuminating discourse, dwelling upon unity as the source of national strength and prosperity.

22. ANNIHILATION OF THE SĀKIYAS.—The story is from the Paccuppanna-vatthu of the *Bhaddasāla-Jātaka* [No. 465]. The narrative is, on the whole, historical and dramatic, and it may well furnish materials for a tragedy. It preserves the most touching words of the Buddha: “*ñātakānaṃ chāyā nāma sītalā.*”

23. DEATH OF KING PASENADI.—This is another episode from the Paccuppanna-vatthu of the *Bhaddasāla-Jātaka* [No. 465]. It narrates the circumstances that led to the most tragic death of king Pasenadi of Kosala at the gate of the capital of his nephew, king Ajātasattu of Magadha. Pasenadi was a devout lay follower of the Buddha. His last interview with the Master

is vividly narrated in the *Dhammacetiya-Sutta* of the *Majjhima-Nikāya* and beautifully represented in the Bharhut sculpture.

24. MAHĀBODHI-PŪJĀ.—The extract is from the *Paccuppanna-vatthu* of the *Kāṇḍabodhi-Jātaka* [No. 479].—Its importance lies in the circumstances which led to the adoption of some definite objects for worship as a concession to popular demand, the 'Great Bo', as the most prominent symbol of Buddhahood, being accepted as the fittest object of worship in the absence of any image of the Buddha, which was not then possible. The three classes of objects incidentally mentioned as fit for worship are: (i) *Sārīrika*, bodily remains, relics; (ii) *Pāribhogika*, things used by the Buddha, the Bo-tree being a typical example; and (iii) *Uddesika* or referential, *e.g.*, a Buddha image ('*Buddha-paṭimā*'), according to the commentaries. As the *Jātaka* explains, an 'uddesika' object (*cetiya*) is not a concrete representation of the actual form of the Buddha (*avatthuka*), but a translation of some idea about the Buddha into an artistic shape (*manamattaka*). In other words, with the Buddhist an image of the Buddha is not a dumb show but a meaningful form created by art—an idea which did not, however, materialise until the 1st century A.D.

25. RĀJA-PARAMPARĀ [Samantapāsādikā, Part I, pp. 72-73].—This piece with its verse counterparts in the *Dīpavaṃsa*, the *Mahāvamsa*, and other Buddhist works compiled in Ceylon, offers us a parallel chronology of the kings of Magadha and Ceylon, with slight variations here and there. The dynastic list in the *Purāṇas* agree in many respects with the chronology of the kings of Magadha as set forth here. The striking feature of the two chronologies is that both start from Bimbisāra and

Ajātasattu, and, for the matter of that, from the life-time of the Buddha [—see Geiger's *Translation of the Mahāvamsa*, Introduction, and Barua's *Bauddha Granthakosha*, Pt. I]. The chronology of the kings of Ceylon starts from Vijayabāhu, who is more or less a mythical hero, the real chronology being traceable from Muṭasiva and Devānaṃpiya-Tissa, both of whom were contemporaries of Aśoka, the latter being the king during whose reign Buddhism was propagated in Ceylon by Mahinda and Saṃghamittā. The accession of Aśoka is placed 215 years after the demise of the Buddha, and his coronation three or four years after that.

26. NIGRODHA-SĀMAṆERA [Samantapāsādikā, Vol. I, pp. 44 f.]—See notes on the next piece 'Conversion of Asoka'.

27. CONVERSION OF ASOKA [Samantapāsādikā, Vol. I, pp. 44-48].—Aśoka, the son and successor of Bindusāra and grandson of Candragupta, was the third and the greatest king of the Moriya (Maurya) family. He inherited a vast kingdom from his father and grandfather, to which he added the kingdom of Kalinga after conquering it in his eighth regnal year. According to his own inscription, his serious reflections on the after-effects of war brought about a great change in his life. Thenceforward his heart became inclined towards 'conquest by dhamma'. In the Minor Rock Edict he tells us that for the first year after his conversion to the Buddhist faith as an *upāsaka*, he remained rather passive, and that later on when he came into touch with the Saṃgha in course of one year and a half, he began to exert himself much. The Pali account in the Samantapāsādikā is practically to the same effect. This, too, distinguishes between two stages, in the first of which his faith was no more than a personal attachment to a particular member of the Order whom

he first met, and in the second of which his faith became profound and deep-rooted. It was after coming into contact with the Samgha that he started erection of *vihāras* in his empire, 84,000 being the traditional number of such *vihāras*. Until his third regnal year he, like his father, was a lay worshipper of other *religieux*, mostly Brahmins or Brahmanical,—the Paṇḍaraṅga Parivrājakas, the Ājīvikas and the Nirgranthas (Jainas) included. His attention to Buddhism was drawn by Nigrodha Sāmaṇera, who was then a mere novice. Aśoka did not know that the Sāmaṇera was the posthumous son of his eldest half-brother Sumana. On being asked to tell him the main principle of Buddhism, Nigrodha cited the Appamāda-vagga from the Dhammapada, inculcating *appamāda* or 'the principle of action' as the essential point of the 'Good Faith'. This made a profound appeal to his heart. 'Appamāda' became, indeed, the keynote of all that Aśoka himself promulgated through his edicts.

28. BUDDHA'S PARABLES [Majjhima-Nikāya, Vol. I, pp. 125-26, 225-26].—A parable is a narrative setting forth something in terms of something else,—a fictitious story told to point a moral,—an allegory. The use of parables characterises the teachings of the Buddha and those of Jesus Christ. Some of the parables in the Nikāyas and in the Gospels are analogous [—see Paul Carus, *Gospels of Buddha*].

Of the two parables included in the present text, one is of the Mistress and the Maid-servant, and the other is of the Cowherd and the Cattle.

The Mistress of the first parable is Vedehikā of Sāvatti and the Maid-servant is Kālī. Vedehikā had become noted for her good temper. The maid-servant put her to the test and the mistress

miserably failed. So, her virtue was an untested one. The homely conversation between the mistress and the maid-servant furnishes us with a true picture of domestic life in ancient India.—As suggested by Buddhaghosa, *Vedehikā* is a significant name, meaning 'the Wise'.

In the second parable, the cowherd was an inhabitant of Magadha. On the opposite side of Magadha was the kingdom of Suvideha (i.e., Videha). The Ganges was the natural boundary between the two kingdoms. The cattle had to swim across the river in going from one bank to the other. The description of the cowherd's action gives a correct picture of the time.

29. DASA SIKKHĀPADAM.—Literally, the term means 'the ten points of training'. The formula, indeed, comprises ten essential points of conduct or criteria of morality. For a Buddhist learner and devotee, each of them has acquired the sense and force of a 'precept'. Originally, these ten points were enforced in this very form, according to the proposal of the novices themselves. The formulation is important. Each of the *sikkhāpadas* comprehends various modes of offence or transgression militating against the same principle of morality. Thus, the first—*pāṇātipātā veramaṇī*—means not merely 'abstaining from killing', but 'abstaining from all acts, physical or mental, which directly or indirectly involves the intention of harm or cruelty'. Again, the fourth—*musāvādā veramaṇī*—implies abstaining not merely from conscious falsehood, but also from slander, rudeness, vain talk,—in short, from 'all forms of improper speech'. Or again, the seventh—*nacca-gīta-vāḍita-visūka-dassanā veramaṇī*—suggests abstaining from witnessing not only the *visūkas*, dance, song, music, but all *visūkas* ('exciting amusements or performances') of which *nacca*, *gīta* and *vāḍita* are but three typical examples.

POETRY

I. VERSES FROM THE KHUDDAKA-PĀṬHA

1. MAṄGALAM.—The word *maṅgala*, as used in this piece, means *sotthi*, 'well-being', 'means of victory'. *Maṅgala* or 'success' is the opposite of *parābhava*, 'defeat'. The piece sums up the whole duty of a Buddhist householder.—A word of explanation is, perhaps, needed for *lokadhammehi* in verse 11. *Lokadhammā* are the possible vicissitudes of life, such as *lābha*: *alābha*, *sukha*: *dukkha*, *yasa*: *ayasa*, *nindā*: *pasamsā*, *jīvita*: *maraṇa*. This enumeration is offered in the *Theragāthā*, but the commentators leave out the item *jīvita*: *maraṇa* instead of one of the items *yasa*: *ayasa* and *nindā*: *pasamsā*, which practically mean the same thing. The *Milinda* (pp. 298-9) omits *jīvita*: *maraṇa*. It is to be noted that in a contemporary Indian enumeration of six vicissitudes the item *jīvita*: *maraṇa* is included along with *lābha*: *alābha* and *sukha*: *dukkha*, the item *yasa*: *ayasa* or *nindā*: *pasamsā* being inapplicable in characterising the life of all beings:—"Savvesim paṇāṇaim.....lābham, alābham, suham, dukham, jīveyam, maraṇam" [*Jaina Bhagavatī Sūtra*].

2. RATANATTAYAM.—The Triad *Buddha*, *Dhamma*, *Samgha*, which is also known as *Saraṇa*, 'Refuge', is praised here as *Ratana*, 'Jewel', 'precious gem'. The burden of the stanzas—*etena saccena suvatthi hotu*—is a familiar Buddhist form of *saccakiriya* or exercise of the mysterious power of Truth to produce the desired psychic effect.

3. **PETA-DAKKHIṆĀ.**—The stanzas are taken from the *Tirokuḍḍa-Sutta*. The verses set forth a plea for fulfilling the obligations of a householder to his departed relatives and inculcate the lesson that lamentation is not a dignified or profitable mode of expression of sorrow. The beliefs as to the condition of the departed spirits are popular.

4. **NIDHI.**—The verses are from the *Nidhikaṇḍa-Sutta*, which deals with safe and unsafe methods of hoarding and investment. The term *nidhi* means 'that which deserves to be treasured'. The commentary distinguishes four kinds of 'nidhi', viz., (i) *thāvara*, 'incapable of motion', e.g., immovable properties, (ii) *jaṅgama*, 'capable of motion', e.g., livestock, (iii) *aṅgasama*, 'peculiar to an individual', e.g., learning, skill, talent, and (iv) *anugāmika*, 'pursuing', e.g., merit accruing from such pious acts as dispensing charity, founding institutions, etc. *Acoraharaṇo* (v. 9)—the *Milinda* has *acorāharaṇo* at p. 320, l. 30.

5. **METTĀ.**—This is from the *Karaṇīyametta-Sutta*. It contains a set formula for the Buddhist mental practice of 'unbounded friendliness' towards all. The formula is aptly regarded as a Buddhist counterpart of the Hindu *tarpaṇa-mantra*. The practice is praised as *Brahma-vihāra* or 'lofty behaviour of the human mind,' *seṭṭha-vihāra*. By implication *mettā* embraces the remaining three constituents of *Brahma-vihāra*, viz., *karuṇā* ('compassion'), *muditā* ('appreciation'), and *upekkhā* ('equanimity').

II. VERSES FROM THE DHAMMAPADA

1. **SANANTANA DHAMMA.**—The peculiarity of this group of stanzas is that in it two phases of one and the same thought

are contrasted either in a pair of verses or in a pair of lines. There is a logical sequence of thought leading ultimately to the idea of conquering hatred by love, enmity by amity, which is emphasised as *sanantana dhamma*. *Sanantana* is the same word as *sanātana*, *purātana*, *cirantana*. *Sanantana Dhamma* is, as the commentary puts it, “*porāṇako dhammo sabbesaṃ Buddha-Pacceka-buddha-khīṇāsavānaṃ gatamaggo*”. It means ‘the good old rule’, i.e., the ancient or eternal principle of civilised life. For an illustration of this ideal, see *Rājovāda-Jātaka* (pp. 22-24).

The argument starts from a broad-based truth—*mano-pubbaṅgamā dhammā mano-seṭṭhā manomayā*, which means ‘all internal states are conditioned by mind, dominated by mind and made up of mind’. In other words, mind is the willer of actions. According to the Buddhist idea, action and effect go hand in hand.

2. APPAMĀDA.—The group of stanzas under this head is formed out of the *Appamāda-vagga*, which has a great historical importance. Its teaching had a profound appeal to king Aśoka. The first stanza of this *vagga* has an exact counterpart in the opening śloka of the *Sanatsujātīya Gītā*. In Buddha’s opinion, *appamāda* is the word which sums up his whole teaching. By *appamāda* is to be understood the ‘principle of action’, of which the chief characteristic is ‘alertness’, as opposed to ‘lapse’, ‘lethargy’, ‘unmindfulness’. It implies ‘acting energetically, exerting oneself strenuously, striving mindfully and with self-confidence’.—The Prakrit *Dhammapada* makes an improvement on the expression *dhanam seṭṭham va rakkhati* (verse 3) by the reading *seṭhi* (=Pali *seṭṭhi*. Sk. *śreṣṭhi*) for *seṭṭham*.

3. CĪTTA.—The verses of this group present a description of the mind as popularly conceived. In common parlance, the mind is 'phandana' (frisky), 'capala' (fickle), 'dūraṅgama' (travelling afar), 'ekacara' (roaming alone), 'gubāsaya' (dwelling in a cavity), and so forth. The mind 'travels afar' in the sense that it can at will think of a distant object; it 'roams alone' in the sense that it can withdraw itself from all objects; and it 'dwells in a cavity' in the sense that its existence is circumscribed by the physical frame. The stanza *Vārijo va thale khitto* etc. characterises the 'phandana' of the mind, not in its mischievous activity but in its persistent struggle to overcome a condition which is uncongenial, viz., the predominance of Māra over it, just as a fish, taken out of its watery home, struggles to get back to it.

4. PUPPHA.—The simile of the flower ('puppha') is a common feature of this group of stanzas. The simile of the Bee and the Flowers is important as illustrating the ideal of 'non-harming' (*ahiṃsā*), which the Buddhist kept before him in dealing with life in general. The ideal is that he should follow that mode of conduct by which he may procure his requisites without causing injury or disadvantage to others, just as a bee collects nectar without harming the flowers.—*Vijessati* (vv. 1 and 2) has a variant *vicessati*. *Vyāsatta-manasaṃ* (v. 3) is also read *vyāsatta-mānasaṃ*.

5. TAṆHĀ.—The point emphasised in these verses is not ordinary *taṇhā* (thirst, craving) but the 'will to be', *bhava-taṇhā*, which lies deep in our nature (*taṇhānusaya*). This is aptly compared to the deep-struck root of a tree, which cannot be completely destroyed until the root is destroyed. *Taṇhā* in this

sense is capable of diverse manifestations in the form of passions, fears and the like, just as a river or a creeper is capable of many ramifications.

6. NIBBĀNA.—Here *nibbāna* is held out as the happiest prospect before Buddhist life. It is characterised as the tranquil state of mind (*santiparam*), which is attained or experienced when the aspirant is entirely free from passion, attachment, distemper, hatred, delusion, all kinds of pain and all sense of disparity, and when he feels the fulness of life in contentment, health and self-confidence,—in short, in bliss. Nibbāna as such is the highest conceivable religious and ethical state which is attainable in this very life. There is also a metaphysical aspect of *nibbāna*, which, however, is not the point here.

7. MAGGA.—*Magga* is here described as the Path to Purity (*esa maggo visuddhiyā*). The path is an eight-linked track (*aṭṭhaṅgika*), beginning with 'sammā-diṭṭhi', right faith, *i.e.*, clear pre-perception of the situation which is going to arise—and ending with 'sammā-samādhī', right concentration, *i.e.*, complete engrossment of the self in the object, the indwelling of consciousness on its purity. Knowledge, according to Buddhism, consists in the right understanding of the four points of Truth (*Saccānaṃ caturo padā*). Truth is the complete statement on a point. The point of discussion may be anything that offers a problem to the mind, and *dukkha* can be taken as a type. According to verses 2-4, knowledge grows by a proper comprehension of three facts: (i) that no creation is stable in form and in time (*sabbe saṃkhārā aniccā*), (ii) that, therefore, all creations are to be taken as disassembling (*sabbe saṃkhārā*

anattā), and (iii) that, therefore, the form of every creation is disappointing (*sabbe saṃkhārā dukkhā*).

8. **BHIKKHU.**—The word *bhikkhu* popularly denotes a person who begs alms of others (*bhikkhate pare*). A Buddhist recluse is a Bhikkhu in this sense, because he, too, begs alms from door to door. But in verse 1, one reads that begging is not the real mark of a religious mendicant. With an ordinary beggar begging is the sign of his clinging to worldly things (*vissam dhammaṃ*). Thus, here is an idea of what a religious mendicant is not, and the next verse tells us what he really is, and this latter idea is elaborated in the verses that follow.

9. **BRĀHMAṆA.**—The Brāhmaṇa is a perfect man, while the Bhikkhu is a Brāhmaṇa in the making. In the Buddhist sense, he is the elect, the full-fledged 'arabā', and he is not to be confounded with the so-called Brāhmaṇa of the society. According to social convention, a Brāhmaṇa is one who comes of a Brāhmin parentage, undergoes Brahmanical rites and assumes the ascetic garb in advanced age. The verses repudiate the definition and lay down some truly ethical criteria of Brāhmaṇa-hood. A Brāhmaṇa is he who has completely cast off all iniquities (*bāhitapāpo ti Brāhmaṇo*). Truth and righteousness (*saccaṇ ca dhammo ca*) are the true tests to judge a Brāhmaṇa by, and not the accident of birth or outward marks.

10. **BUDDHA'S UDĀNA.**—An *udāna* is an inspired and solemn self-expression. Verses 1 and 2 contain a most significant utterance in the form of soliloquy, which describes in a nutshell Buddha's comprehension of the agony of rebirths and his rejoicing at his triumph over the root cause of them. The round of rebirths is poetically expressed as the ceaseless process of house-

building by a mysterious agent out of sight. According to the commentary, the builder (*gahakāraka*) is no other than Taṇhā, likened to a 'vaddhakī'. In verse 3 we have a bold declaration of the Buddha, a declaration born of supreme self-confidence and worthy of one who is destined to lead.

11. "BUDDHĀNA SĀSANAM".—Here is set forth the essence of the Buddha's message. Broadly, as in verse 1, it comprises these three principles: (i) to do away with all that constitutes Evil (*sabbapāpassa akaraṇaṃ*), (ii) to be ordained in all that constitutes Good (*kusalassa upasampadā*), and (iii) to purify one's own Nature (*sacitta-pariyodapanam*). The remaining verses point out the forms in which these principles are to be applied in the field of action. The ideal inculcated in verse 4 is illustrated in the Rājovāda-Jātaka.

12. BUDDHA'S EXHORTATION.—The Buddha appears in these verses as a great leader, inspiring his men to rush forth to immediate action, arming them with the necessary weapons and instructing them how to consolidate the victory attained. The great opponent is Māra, against whom the most effective weapon is *paññā*, 'knowledge' (*Yodhetha Māraṃ paññāvu-dhena*). Alertness and indomitable courage are the *sine qua non* of victory, and these two qualities are emphasised in the concluding verses.—*Yodhetha* in verse 1 is otherwise read *Yojetha*, which, however, is not happy. The idea is expressed in a powerful strain in the following stanza of Saṃyutta-Nikāya [I, 157; quoted in the Milinda, p. 245]:—

Ārabbhatha, nikkhamatha, yuñjatha Buddhasāsane
dhunātha Maccuno senaṃ, naḷāgāraṃ va kuñjaro.

In verse 2 there is a reference to the beguiling ways of Māra, the mischievous Tempter, which are described as

pappupphakāni, 'flowery arrows'. Here is to be traced the beginning of the poetic imagery which developed into the later conception of 'the flowery bow of Cupid' (Kāma's *puṣpadhanuṣ*).

13. MISCELLANEOUS.—There is a ring of gentle appeal in these verses, as opposed to the high tension of those in "Buddha's Exhortation". The stanzas do not represent any single form of thought, yet they epitomise the various sentiments in the preceding groups. At the conclusion the impression abides that *Dhamma* is a moral order to which all human endeavours and aspirations must conform.

III. VERSES FROM OTHER TEXTS

1. THE CHRONICLE OF GOTAMA BUDDHA [Buddhavaṃsa, Sec. XXVI, pp. 65-66].—This piece contains a chronological record of the main events of the life of Gotama, the historical Buddha, from his birth to his demise. In the Buddhavaṃsa Gotama figures as the 25th Supreme Buddha since the advent of Dīpaṅkara, the Buddha during whose dispensation began the Bodhisatta career of Gotama. Gotama himself narrates the incidents of his own life. He describes himself as a citizen of Kapilavatthu and as the son of king Suddhodana and queen Māyā. Rāma, Surāma and Subhata were the three palaces for his residence during the three seasons of the year. Bhaddakaccā or Bhaddakaccānā was his wife, and Rāhula, his son. Assattha was the Bo-tree in his case. Upatissa or Sāriputta and Kolita or Moggallāna were his two chief disciples, and Ānanda was his personal attendant. Khemā and Uppalavannā were his two chief female disciples. Similarly, Citta and Hatthālavaka are introduced as his two chief Upāsakas, and

Nandamātā and Uttarā as his two chief Upāsikās. A *byāmapabhā* or halo extended for a fathom around him. The chronicle records three occasions on which innumerable beings got an insight (*abhisamaya*) into Truth, namely, first, when Gotama turned the Wheel of the Law at Isipatana; secondly, when he performed the Twin Miracles; and thirdly, when he preached Abhidhamma in the Tusita heaven. There was only one assemblage (*sannipāta*) of his great disciples, numbering 1250. The first section of the Buddhavaṃsa, however, gives their number as 500. Cf. Buddhavaṃsa, I. v. 46:

Pañcannaṃ bhikkhusatānaṃ katakiccānaṃ tādinaṃ
khīṇāsavānaṃ vimalānaṃ khaṇena sannipātayi.

2. NIMIRĀJA-CARIYĀ [Cariyā-Piṭaka, Dāna-pāramitā].—The word *cariyā* means 'conduct, practice, a good procedure of life'. It also means 'effort' for the fulfilment of certain ends, of certain virtues. It has a variant *cariya*, which is the same word as *carita* [—see Cariyā-Piṭaka, p. 1]. The ends of *cariyā* in the case of a Bodhisatta are enumerated as three: doing good to oneself, doing good to one's people, and doing good to all. The virtues to be fulfilled by a Bodhisatta are technically called *Buddhakarā* or *Buddhakārakā dhammā*, *Pāramī* or *Pāramitā*. In Pali they are enumerated as ten: *dāna*, *sīla*, *sacca*, etc.; in other Buddhist works they are said to be six. The story of Nimi illustrates how the Bodhisatta practised *dāna* in one of his previous existences. The poem simply repeats in verse the facts about king Nimi which are narrated in prose in the story of Makhādeva and Nimi (pp. 25-26).

3. KAPIRĀJA-CARIYĀ [Cariyā-Piṭaka, Sacca-pāramitā].—The allusions in the poem are left to be understood in the light

of the Vānarinda-Jātaka (pp. 10-12). The mode of narration of the story is changed with a view to adapting it to its new purpose, namely, the illustration of how the Bodhisatta practised the virtue of truthfulness (*sacca-pāramitā*).

4. BHADDEKARATTA [Majjhima-Nikāya, III, p. 193].—This poem offers us one of the notable examples of early formulation of the Buddha's doctrine in verse. The stanzas are prosaic and purposive. Through them the Master exhorted his disciples "to act now, leaving nothing for the morrow". The *atīta* (past), the *anāgata* (future), and the *paccuppanna* (present) are three portions of time, in terms of which people generally think of everything. Here the exhortation is that they should not dwell upon the past which is no more, nor leave anything to the future which is not yet come, nor determine the present in relation to either, but to live in the immediate present: "Act to-day, for, who knows—you may die to-morrow".

5. GĀTHĀS OF GAYĀ-KASSAPA [Theragāthā, Pañcakanipāta].—These stanzas are ascribed to Gayā-Kassapa, who was one of the three Kassapa brothers, all of whom renounced the world and became distinguished as leaders of three bands of Vedic ascetics with matted hair as their *upalakkhaṇa*. In other words, they were all Jaṭilas and built hermitages, one in Uruvelā, one in Nadī, and one on the Gayāsīsa mountain of the Gayā city. They were fire-worshippers and believers in the efficacy of bathing in sacred waters. The Udāna [I, Sutta No. 9] gives a vivid account of the manner in which they used to bathe in the Gayā river, called Phalgu in the Mahābhārata and other works. But in the present stanzas, as well as in those of the Vatthūpama-Sutta [Majjhima-Nikāya, I], the term *Gayāphaggu* signifies a festival for bathing in the holy waters

of Gayā in the month of Phagguṇa (March-April). Thus Phaggu, which was originally the name of a ceremonial bathing in Phagguṇa, lent its name to the river itself. According to Buddhaghosa, Gayā was then the name of the river (*i.e.*, Phalgu) and the tank called Maṇḍalavāpī. In Buddhism, an attempt was made to shift the emphasis from external bathing to internal, from bodily purity to mental. The stanzas of Gayā-Kassapa are all to this effect. The three *vidyās*, mentioned herein, are the three distinct attainments of an Arahant. They are: knowledge of former existences, knowledge of the rise and fall of other beings according to the Law of Karma, and knowledge of the complete destruction of one's sin.

6. GATHĀS OF RĀHULA [Theragāthā, Catukka-nipāta].—The stanzas ascribed to Rāhula, also called Rāhulabhadda, are rather dull. Apart from the reference to his relationship with the Buddha, whose son he was, the other allusions are not strikingly of a personal character. The *gāthās*, upon the whole, speak of the fulfilment of a general Buddhist aspiration. There are several suttas in the Nikāyas containing the Buddha's instructions to Rāhula, one of them—on the subject of falsehood—being recommended for study by Aśoka in his Bhabru edict.

7. AṅGULIMĀLA'S UDĀNA [Majjhima-Nikāya, II, pp. 104-5].—*Udāna* is technically an emotional utterance which proceeds from a feeling of joy resulting from consciousness of success (*somanassamaya-ñāṇena uppannā udānagāthā*). The conversion of Aṅgulimāla to the Buddhist faith was one of the most notable achievements on the part of the Buddha in the twentieth year of his ministry. Aṅgulimāla was the son of the brāhmaṇa Bhaggava, chaplain to the king of Kosala. His

mother was Mantānī. In the Aṅgulimāla-Sutta, he is called Gagga-Mantānīputta, his father being a Gagga, i.e., a brāhmaṇa of the Garga gotra. He was born under the "thieves' constellation". It is said that in the night of his birth all the armour in the town shone, including that which belonged to the king. The babe was named Ahimsaka, the Harmless, because no harm followed from the omen. The boy was sent to Takkasilā for his education. His teacher demanded as his honorarium a thousand human right-hand fingers on the completion of his course, whereupon he waylaid travellers in the Jālinī forest in Kosala and killed them, taking a finger from each. The finger-bones thus collected he made into a garland, which he hanged round his neck, whence he became known as Aṅgulimāla. The bandit became a terror to all the people of the city and the kingdom. Such a bandit was converted into a great devotee by the Master by peaceful means. According to one version of his story, he died soon after he joined the Order. That he turned a bandit simply to pay the honorarium asked by his teacher may not have been the fact. It is not unlikely that he was a person who belonged to some ancient order of Kāpālikas.

8. GĀTHĀS OF MAHĀPAJĀPATĪ GOTAMĪ [Therīgāthā, p. 139].—Tradition ascribes these stanzas to Mahāpajāpatī Gotamī, who was the younger sister of Mahāmāyā, the mother of Gotama Buddha. They were the two daughters of Suppabuddha of Devadaha. Thus, to the Buddha she was both an aunt and a step-mother. It was she who brought him up on the death of Mahāmāyā, bestowing upon him all the affections of a mother. She loved him even more than her son Nanda. Again, it was she who, after the death of her husband, led the Sakya ladies who sought admission into the Buddha's Order. She was

placed by the Buddha at the head of those Sisters who had 'experience'. Whether the stanzas ascribed to her are her own utterances or not, it is undeniable that they are permeated with the feeling of a personal character. In them, she is eloquent in her eulogy of her sister Māyā, who had given birth to such a great teacher of men as the Buddha.

In the third stanza she tells us how she, not having known the Truth, passed through different existences, appearing in different domestic relations as mother, as son, as father, or as brother. Her epithet, *Mahāpajāpatī* (Sk. *Mahāprajāvatī*) may be taken to correspond to the English expression 'Great Matron'.

9. GĀTHĀS OF ANOPAMĀ [Therīgāthā, p. 138].—These constitute the psalms ascribed to the Early Buddhist Sister called Anopamā, the Peerless. There is throughout a personal note in these gāthās. The Therī introduces herself as the daughter of Majjha, the Treasurer of Sāketa. When she grew up, all princes and bankers sought her hand with rich gifts, but she was reluctant to marry. She heard the Buddha preach and, meditating on his sermon, she attained the Third Fruit of the Path, *i.e.*, the fruition stage of an Anāgāmin. Subsequently, she joined the Order and within a week thereafter became an Arahant.

10. SILĀNISAMSA [Visuddhimagga, I, Silaniddesa].—It is a notable composition of elegant verses in an easy diction, all laudatory in their purpose. The stanzas stress the importance of *sīla* or moral life, which is regarded in Buddhism as the *paṭiṭṭhā* or the very foundation of Gotama's Order, the stepping stone to higher life and the gateway to the city of Nibbāna. The second and third stanzas have an allusion to the popular

practice of having purificatory baths in sacred rivers, of which only seven are mentioned as prototypes of the rest, *viz.*, Gaṅgā (the Ganges), Yamunā (the Jumna), Sarabhū (the Sarajū), Sarassatī (the Sarasvatī), Aciravatī (the Rapti), and Mahānadi (probably, the Mahānadi of Orissa). The literary convention of representing Aryanised India by seven rivers was established as early as the Age of the Buddha. We find the same attempt in the earlier archaic stanzas in the Vatthūpama-Sutta of the Majjhima-Nikāya, where, however, the rivers with the single exception of the Sarasvatī are different. The city of Ayodhyā was situated on the bank of the Sarajū, and that of Śrāvastī on the bank of the Aciravatī.—*Ānisaṃsa* is a Pali form of Sk. *anuśaṃsa*, meaning 'praise, merit, advantage'.

11. VIDHUROVĀDA.—Vidhura's reputation as a wise man is sufficiently reflected in the Mahābhārata, which preserves many a maxim of sterling worth attributed to him. The *Vidhurapaṇḍita-Jātaka* [No. 545], from which this piece is taken, bears a glowing testimony to his great wisdom. The extract offers just one of the many examples of his weighty admonition.

12. DESCRIPTION OF A HERMITAGE [Vessantara-Jātaka, No. 547].—Here we have a picture of the peaceful and sublime environment of a hermitage, reflected in a setting where nature rules supreme. The spot described here lay on the Gandhamādana hill, which King Vessantara had taken resort to with his wife and children.



II

ON THE SOURCES

(1) MAJJHIMA-NIKĀYA.—As its name implies, it is a collection of the medium-length discourses of the Buddha and his immediate disciples, all of which appear in the form of Dialogue. The collection is also known by the name of Majjhimâgama. It is divided into three books, each of which is supposed to have comprised 50 Suttas only. But, as a matter of fact, one of the books (*i.e.*, No. 3) actually contains 52 (instead of 50) Suttas. The Suttas of the Majjhima-Nikāya are remarkable for their profoundness of exposition. In no other work of the Pali Canon do we get so clear an insight into the Buddha's heart and doctrine as in the Majjhima-Nikāya.

(2) VINAYA-PIṬAKA (Mahāvagga and Cullavagga).—The Mahāvagga and the Cullavagga, taken together, set forth the Buddhist ecclesiastical history from the Buddha's Enlightenment to the second Buddhist Council. The original Vinaya-Piṭaka consisted of the Bhikkhu and the Bhikkhunī Vibhaṅga. It seems that the materials of these two works were drawn from the Suttas, where they lay scattered. They are composed of 22 Khandhakas or fragments, the first ten of which are embodied in the Mahāvagga and the remaining twelve in the Cullavagga, each fragment forming a separate chapter. The set-up of both the works is characterised by conciseness and precision, and, above all, it is thoroughly methodical.

(3) DHAMMAPADA.—This is the second book of the KHUDDAKA-NIKĀYA, and it is the most important and popular of all the Buddhist texts on account of its antiquity, wealth of poetry

and sublimity of thought. It is one of the seven books of a particular literary type, *viz.*, *Niti* and is undoubtedly the oldest of them. There are copies of the *Dhammapada* in Prakrit, Mixed Sanskrit and Sanskrit, bearing different titles.

It consists of 26 chapters with a total of 423 verses. In each chapter, called a *vagga*, there is an interesting grouping of verses harping on a central theme (such as *citta*, *puppha*, *loka*, *sukha*, etc.) and playing on a common sentiment. The tone is lofty and the teaching strikingly ethical and spiritual. The stanzas are either collections from other portions of the Pali Canon or new compositions themselves—all aptly interwoven into a single whole. The excellence of the compilation is best suggested by the spirit of the following verse in the *Pupphavagga*:

Sekho *dhammapadam* sudesitam
kusalo *puppham* iva pacesati.

—“It is only the adept who culls the well-drawn
Forms of the Law like the clever wreath-maker who
plucks only the choicest flowers.”

Each single verse is, as it were, a blossom of words, and each single thought the nectar of noble experience. The harmony of the whole is at once elegant and exquisite, and its poetry—didactic and reflective—highly inspiring. The utterances are not merely sayings of worldly wisdom but spontaneous expressions of the eternal sentiment of man in his fulness.

The stanzas that have found place in the present selections bear the essence of the cullings in the *Dhammapada*.

(4) *THERA-THERĪ-GĀTHĀ*.—These two works together make a complete whole of traditional utterances of the Early Buddhist Brethren and Sisters. The later additions are few and

far between. It is difficult to say that the psalms ascribed severally to them were all their own compositions. They purport to give expression to *aññā*, or self-conscious religious experience gained by the Brethren and Sisters. All the poems are not of the same poetical quality; some of them are stereotyped, didactic, dull, monotonous and jejune. But many of them are of sterling worth as specimens of early religious poetry, composed in animated verses, and full of personal notes and pathos. They are embodiments of thoughts and experiences born of lonely meditations in the woods and rocky caves.

(5) **BUDDHAVAMSA AND CARIYĀ-PIṬAKA.**—These two works together with the *Apadāna* were among the latest additions to the Pali Canon. The date of their composition can hardly be placed earlier than the second or first century B.C. They are written in the form of chronicles. The *Buddhavamsa* serves as a chronicle of 25 Buddhas, from *Dīpaṅkara* to *Gotama*, the account of the future Buddha *Metteyya* being relegated to a separate chronicle called *Anāgatavamsa*. The *Buddhavamsa* sets forth the beginning of the *Bodhisatta* life of *Gotama*, the historical Buddha.

The text of the *Cariyā-Piṭaka*, as we now have it, is incomplete. It is supposed to have contained the *caritas*, or stories of the *Bodhisatta*, each illustrating the particular manner in which the *Bodhisatta* practised the ten *Buddhakāraka-dhammā* or *Pāramis*, one at a time. In it, the mode of narration of the *Jātakas* has been changed to that of a monotonous chronicle.

(6) **JĀTAKA.**—The texts under this caption in the present selections are all from the Pali *Jātaka-Commentary*, which contains stories not only of the lifetime of *Gotama Buddha* but also of his past existences. The *Nidānakathā* (i.e., the

introductory section of this commentary) presents the former as a connected narrative up to a certain stage, and the rest of the book introduces them as detached episodes linked up with the different stories of the past. There is not a single story of the 'past' which is not preceded by an episode of the 'present'. The anecdote of Gotama's 'present' or last existence is called the *Paccuppanna-vatthu*, while the story relating to his previous existence is termed the *Atīta-vatthu*. The commentary distinguishes two other features, namely, *Veyyākaraṇa* and *Samodhāna*, the former being the gloss to the *gāthā* and the latter serving as identification of the characters in the story of the 'past' with those in the 'present' episode.

As to the origin (*uppatti*) of these Jātaka pieces, it is said in the opening lines of the *Nidānakathā* that each of them arose as an illustrative elucidation of the moral underlying the *gāthās*. In other words, the *gāthās* constitute the text, and the prose narrative, made up of the anecdotes of the present and the past, together with the *Veyyākaraṇa* and the *Samodhāna*, serves as its elaborate comment; and the text and the comment together build up a distinct item of teaching (*Dhamma-desanā*). The ancient Buddhists believed that stories, numbering 500 (*pañca Jātaka-satāni*), were related by the Buddha depicting not only his own past career but also that of others associated with him. For instance, the *Cullaniddesa* reads (p. 80):

“*Bhagavā pañca Jātaka-satāni bhāsanto attano ca paresaṃ ca atītaṃ ādisati.*”

The original total of 500 stories ran up to 550 by the time of Buddhaghosa, the great commentator who flourished about the beginning of the 5th century A.D. The total of

550 birth-stories can be justified by the fact that the list of 500 Jātakas does not include all the Jātakas, such as the Mahāgovinda and the rest, that are to be found scattered in various other Buddhist works in Pali and Sanskrit. There is hardly any very material difference between the two figures, for the increase is mainly due to mechanical repetition or modification of some or other of the stories under different names.

There are *two* striking points to be noted in every Jātaka discourse: (1) that Buddha himself is the narrator of the 'Atītavatthu'; and (2) that he is invariably the moraliser in it.

Gotama's attainment of Buddhahood at Bodh Gayā stands as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha but extends farther back to cover a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of the wise hermit, Sumedha, and the last in that of prince Siddhattha. In each of the Bodhisatta births, previous to his last, he had developed in different degrees and brought to perfection the ten essential qualities which pave the way for Buddhahood,—the *dasa Pāramitā* or *dasa Buddha-kāraṇa dhammā*.

The incidents of most of the Jātakas are said to have taken place in the reign of 'Brahmadatta of Benares'. The reference is not, of course, to the reign of one king only, but to that of several kings of the same ruling dynasty. In other words, 'Brahmadatta' is not a personal name but a royal title like

'Czar', 'Kaiser' or 'Mikado'. Incidentally, it is worth noting that the Mahābhārata and the Matsyapurāṇa also refer to "a dynasty consisting of one hundred Brahmādattas".

(7) KHUDDAKA-PĀṬHA.—This is generally counted as the first book of the KHUDDAKA-NIKĀYA, the fifth or last among the five main divisions of the S u t t a-P i ṭ a k a. The Khuddaka-pāṭha is not, however, the oldest among the books of the Khuddaka-Nikāya; rather, it is the latest. It is a reader, a short reader, prepared by the Buddhist teachers of old,—a compilation made out of the words of the Buddha. It is regarded as a manual for beginners. As a guide-book it is helpful to the Buddhist monks in ministering to the laity (*upāsakas* and *upāsikās*); and to the laity it is equally useful in regulating the household life according to Buddhist principles.

There is a definite system in the arrangement of the pieces or readings constituting the book. It commences with *Saraṇāgamanam*, a set formula for taking refuge in the Triad, which is essential for a formal expression of the Buddhist faith, and it closes with a discourse on *Mettā* (Universal Love), which is the high-water mark of Buddhist friendliness. In between there are pieces that offer a graded course of teaching. Every one of these Lessons has an important bearing on the life of the householder aspiring for happiness, victory and bliss.

(8) MILINDAPAÑHA.—This work is mostly a dialogue between the Græco-Bactrian king Milinda or Menander and the Thera Nāgasena, introduced by a Pabbayoga setting forth the life, education and status of each of the two able disputants, one clever in framing questions and the other a match for him in answering them. The literary art developed in the Pabbayoga has its early prototype in the dramatic setting in

the Sāmaññaphala Sutta. The conversational discussions in this work substantially contain a synthetic presentation of the dull and prosaic controversies in the Kathāvatthu. According to tradition, this work was compiled five centuries after the demise of the Buddha. It stands out as the best specimen of lucid and elegant prose style, and in this respect it is without a second in the whole range of ancient Indian literature.

(9) VISUDDHIMAGGA.—This is a monumental work of Buddhaghosa, composed in Ceylon, and it is his first. It is a general commentary of a single verse from the Samyutta-Nikāya. The *Mātikā* or the first plan of this work can be traced to the scheme of the seven Visuddhis in the Rathavinā Sutta of the Majjhima-Nikāya. This work presupposes the *Vimuttimaggā* of Thera Upatissa of the Abhayagiri Vihāra of Ceylon. The method of treatment of the subject-matter is highly scholastic and in many places laboured and pedantic. There are very few relieving features to be noted.

(10) SAMANTAPĀSĀDIKĀ.—This is Buddhaghosa's serial commentary on the five books of the Vinaya-Piṭaka. He completed this work in one year, during the reign of king Siripāla of Ceylon. Apart from being a great store-house of information, it stands as a notable example of the classical dignity of Buddhaghosa's prose style and diction.

(11) DHAMMAPADA COMMENTARY.—This work supplies stories from the Jātaka and other sources to explain the historical contents of the gāthās of the Dhammapada. The matter supplied is, in a majority of cases, the result of after-thought, and hence unauthentic. The work is generally ascribed to the great Buddhaghosa, but this is very doubtful. It must have been written by a much inferior hand.

(12) **CARIYĀ-PIṬAKA COMMENTARY.**—This work represents one of the masterly writings of Dhammapāla, who flourished in South India after Buddhaghosa and Buddhaddatta. Dhammapāla appears to have followed the authority of Buddhaghosa. He has ably and appropriately supplied the Jātaka contexts to the *cariyās* in the Cariyā-Piṭaka. His prose dissertation on the Ten Pāramitās is a masterpiece of scholarly exposition of the Buddha's doctrine.
